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CHRONICLE

New York's First Cathedral.—More than local interest is attached to the very notable celebration of the one hundredth anniversary of the laying of the corner stone of old St. Patrick's Cathedral, New York, which will begin on April 23. While the sacred associations of what is to Americans a venerable antiquity cluster about old St. Peter's, in Barclay street, which was built nearly a quarter of a century earlier, the glory of a sacred pre-eminence, long possessed, will for generations of Catholics to come hover over the hallowed precincts of old St. Patrick's. Were historical records wanting, the choice one hundred years ago of Ireland's Apostle as the patron of the cathedral church would point unmistakably to the nationality as well as to the active faith of the early worshippers on Manhattan Island. In 1808, Father Anthony Kohlmann, with the aid of his fellow priest, Father Benedict Fenwick, the future Bishop of Boston, opened a school in Mulberry street in a house opposite St. Patrick's, and in June of the following year these pioneer priests began the erection of the church which was to serve for so many years as the cathedral of the new diocese. Kohlmann the Austrian and Fenwick the Marylander appropriately selected as patron of the new church the apostle of the land whose children formed the bulk of the growing Catholic population. Besides the other distinguished bishops who have been associated with the sacred edifice, it was here that Bishop Hughes and his successor, the first American Cardinal, John McCloskey, were consecrated, and from this place

they accelerated the marvelous development of the great see over which they presided with so much credit to themselves and so much edification to the Catholics of their own diocese and of the country at large.

France.—A special cablegram from Paris to AMERICA, under date of April 14, 1909, announces that many bishops have invited their people to decorate and illuminate their house-fronts next Sunday in honor of the beatification of Jeanne d'Arc. Contrary to the newspaper reports circulated in the United States, there is no truth in the rumor that Archbishops Mignot and Fuzet are to be disciplined. No meeting of the French hierarchy will be held in Rome; and it is absolutely false that Austria has communicated to the Vatican a protest against the holding of such a meeting.

Sixty-five French bishops and four thousand French visitors have arrived in Rome for the ceremonies of the beatification of Jeanne d'Arc. No consistory is foreshadowed for the nomination of cardinals.

Cardinal Andrieu, Archbishop of Bordeaux, suppressing the diocesan association, substitutes therefor centralization at the Archbishop's house with penny subscription for the maintenance of public worship.

The Archbishop of Sens publishes a letter protesting against the confiscation of his Grand Seminary, which the government wants to transform into a house of detention for fallen women.

The Socialist Congress thinks it should leave to members the free expression of their religious opinions, and refuses to enter into alliance with the radicals.—DENNIS.

Reform of Finances in Germany.—With the disappearance of the war clouds from the horizon of European politics, the attention of the nation is more undividedly directed to the reform of the financial system of the Empire. The necessity of such a reform is generally granted. The people are also resigned to the fact that the reform will include a considerable increase of the taxes. Rates are urged on tobacco and wine, gas and electricity, and also on advertisements. It seems probable that the tax already levied on beer will be increased and the inheritance tax extended to wives and children. The matter is rendered more difficult by the provision in the constitution of the Empire that all direct taxes must be reserved to the states, the central government being allowed to impose indirect taxes only.

Chancellor von Bülow is resolved to carry the reform by the votes of the so-called Bloc parties, and without any dependence upon the votes of the Centre. The newspapers of this party complain that all amendments proceeding from it are infallibly rejected, and this is conceded by the opposite parties. The "Bloc," on the other hand, is itself in no very smooth working condition. It comprises too many heterogeneous elements. The leaders of the so-called "Little Block" are trying to bring about a compromise which will re-unite the "Bloc-Brothers" and make them submissive to the Chancellor's wish.

As a result of the slow progress of the reform, rumors were frequent that Chancellor von Bülow was going to resign and the Reichstag to be dissolved. As either event would ensure a veritable upheaval in German politics, the persistency of the reports shows how deep is the excitement among the people.

New President of the Centre Party.—Catholic papers report that the Centre Party of the Reichstag has chosen Baron George von Hertling to succeed Count Hompesch as President of the Party. Besides having a record of nearly thirty years' service in the Reichstag, Baron Hertling is favorably known as a university professor and author of several important works. He began his career in 1867 as "Privatdozent," i. e., unsalaried lecturer in the University of Bonn. A strong opposition to the Vatican Council and later on "Kulturkampf" tendencies swayed the then teaching body of the University. While other "Privatdozenten" were soon promoted to the rank of professors, young Hertling, who was known as a staunch Catholic, had to wait thirteen years before this well-merited honor was granted to him. His talents and ability were better appreciated in Bavaria. In 1882 he accepted the position of "ordinary" professor of philosophy in the University of Munich. In 1891 he was made life member of the Bavarian House of Lords. And then the Berlin authorities who had so long slighted him began to recognize his excellent qualities. From 1898 to 1902 Baron Hertling represented the German Government in the transactions with the Holy See for the establishment of a faculty of Catholic Theology

in the University of Strassburg. His meritorious services in this commission won for him a high Prussian Order, and the Pope distinguished him by the Grand Cross of the Order of St. Gregory. Von Hertling is also one of the founders and most active members of the Görres-Society, the purpose of which is to encourage, direct and materially subsidize enterprises of Catholic scholarship.

His prominence in the Centre Party is evidenced by his unanimous election to the presidency, the members of the party voting for him by acclamation. There is, according to the *Germania*, a general conviction "that under Hertling's leadership the party will continue the great traditions of its great past."

The British Budget.—The by-elections and the clamor for a larger navy are not the sole sources of worry to the Cabinet. The calculation of the British national revenue for the fiscal year 1908-09, which official returns issued on March 31 made possible, enables one to grasp the difficulty facing the Chancellor of the Exchequer in his preparation of the budget. According to the official returns, the national revenue is nearly \$25,000,000 lower than the revenue of the preceding year, and \$7,500,000 lower than the estimate made by the Chancellor. Two elements will add to the burden of the current financial year—old age pensions, estimated to require \$43,750,000, and an increase of \$13,750,000 in the cost of the navy. The total expenditure of this year will be about \$62,500,000 higher than that of the year just closed, and with last year's actual deficit to reckon, Mr. Lloyd-George has prepared in his budget a statement for an estimated deficit of \$65,000,000.

The Chancellor of the Exchequer may choose to draw upon the sinking-fund, but it is inevitable that proposals for new taxation will be advanced. In this event increased license duties will undoubtedly be levied, and an income tax taking a large proportion from big incomes may be looked for. There is talk, too, of a new land tax. But while the budget proposed by Mr. Lloyd-George may make much financial history in England during the current year, budget secrets are invariably well kept in the land across the sea, and until the Chancellor himself shall have spoken, his plans can only be matter of conjecture.

Italy's Political Program and Cabinet.—*La Tribuna*, a ministerial, though not a monarchical paper, is of the opinion that the recent elections have shown that the Italians as a people are unfitted for the use of the ballot. Italy is neither France nor England—it has no parliamentary traditions. The ballot may be very good as a law; but laws are of no avail unless they go hand in hand with *costumi*; "Libero il voto" is good in theory, but when ballot-boxes are overturned and broken open how are the votes to be counted? Moreover, personalities and local interests weigh more in elections than the interests of the State. Nevertheless, the issue before

the electors was the increase of the army and Italy's position among foreign powers. The answer of the country was that the army and navy must be strengthened, and present alliances maintained. The recent Servian affair has shown that the *Triplice* is the strongest factor in European affairs to-day. Italy must prepare, not for offense but for defense. Activity in the arsenals and ship-yards of the country must be increased, yet in such a way as not to give any power reason to resent such activity.

And thus the load of militarism on Italy's back is once more added to. Things have altered very little since an Italian Deputy, nearly twenty years ago, said to René Bazin: "Our security, perhaps, and certainly our pride, require us to go on imitating our neighbors."

Signor Giolitti has been through so many cabinet crises that one more will not matter. His reputation for stubbornness may, however, keep his unpopular cabinet together for a long time. All his ministers are unpopular with one or other section of his supporters: Tittoni, because of his Balkan policy; Casana, because he shows vacillation in the War office; Mirabello, because of weakness in the navy; Rava, because he speaks too much and does too little; Cocco-Ortu, because he coquettes with new plans and schemes, yet does nothing solid for agriculture; Schanzer, because he has not carried out promised postal reforms; Bertolini, because he is too autocratic; Orlando, though a good jurist is politically inconsistent; Lacana has failed to farm the revenues properly; Circano has shown he knows nothing of finance. Giolitti's answer to all criticism and all demands for the removal of this or that minister is, "I have chosen him. If he is unfit the fault is mine; if he goes I go also"—and seemingly there is no one to take Giolitti's place.

First Plenary Council of Canada.—More than five years ago the project of having a plenary council in Canada was communicated to the hierarchy by the Apostolic Delegate, Mgr. Sbarretti. Work was immediately begun in preparation for these great church assizes: theologians, chosen by the various archbishops, met in Ottawa in March, 1904, and drew up a rough draft of the decrees to be submitted to the proposed council. Now at length these arduous preparations have borne fruit. It is officially announced that the Holy Father has granted permission for the holding of a Plenary Council. Final instructions concerning its convocation have been sent by the Cardinal Prefect of the Congregation of the Council to His Excellency the Most Rev. Donatus Sbarretti. The Council will meet in the historic city of Quebec, the Mother See of Canada, in August of this year. The welcome news has been received with great gratification by all the Catholics of the Dominion.

No Canadian Dreadnought.—The Dreadnought agitation, begotten of the excitement produced by Mr. Asquith's discovery of Germany's naval activity, had spread to Canada, when Mr. Foster attempted to pour

oil on the troubled waters of tempestuous patriotism by moving "that Canada should no longer delay in assuming her proper share of the responsibility and financial burden incident to the suitable protection of her exposed coast line and great seaports." Mr. Foster's speech was fluent and persuasive, but very moderate. Sir Wilfrid Laurier was in very good form. In lofty and patriotic language he declared his admiration for British institutions and his resolve to make every sacrifice to maintain them. While feeling, even more deeply than Mr. Foster, that the British Empire was a necessity to the onward march of modern civilization, he could not accept the exact wording of the resolution, and proposed an amendment which, without urging immediate action, yet affirmed Canada's willingness to take up its share of the Empire's burden. Mr. Borden, leader of the Opposition, followed in a temperate and conservative strain and practically endorsed the stand taken by Sir Wilfrid Laurier. The House unanimously adopted Mr. Foster's motion as amended by the Prime Minister and Mr. Borden.

The *Toronto Mail and Empire*, the chief organ of the Conservatives, is not at all pleased with this decision. In its issue of the 5th inst., it says editorially:

The colorless, spiritless resolution passed by the House of Commons cannot be the end of the matter. A resolution addressed to this particular crisis ought to be prepared and passed without delay—a resolution, that is, declaring for the contribution by Canada of the cost of at least one Dreadnought. In his noble speech on his own resolution—introduced weeks before the present naval situation was made known, and having particular reference to the better protection of our own coast fisheries—Mr. Foster stated that the Opposition was prepared to support the Government in offering the price of a Dreadnought or any other contribution to the Imperial navy. Let the Government side go as far, and the House will declare itself in a manner worthy of the representative chamber of the chief of Britain's daughter States.

The Canadian House of Commons.—On April 2, in the Canadian House of Commons, ex-Judge C. J. Doherty moved a resolution calling for a sweeping investigation of all the spending departments. This motion was so carefully worded that it elicited from the Prime Minister, Sir Wilfrid Laurier, high praise for the dignified parliamentary style in which it was couched, although he did not admit Mr. Doherty's premises, and still less did he approve his conclusions. The debate was proceeding very smoothly when Mr. Foster, one of the most prominent and influential members of the Opposition and a master of sarcasm, flouted the Minister of Marine and Fisheries, giped at the heads of other departments, accused Holiday, Drolet and McAvity of stealing money from the public treasury. Sir Wilfrid replied: "I have only this to say to Mr. Foster: that, having now spent a long life in the public service, I never had a man suggest that I profited by the people's money." Then pandemonium reigned for a time in the House. Finally,

after a long and stormy period of recriminations from both sides, Mr. Foster proved that Sir Wilfrid had broken one of the rules of the House, which forbids any member to use offensive words against any other member, and obtained a formal retraction from Sir Wilfrid, coupled, however, with a warning to Mr. Foster that he should not browbeat his political opponents. At the end of that same stormy sitting Judge Doherty's motion was defeated 94 to 54, a government majority of forty.

Newfoundland's Cabinet Crisis.—A despatch from Sir Edward Morris to AMERICA explains the political situation in Newfoundland. The General Election last November returned eighteen Bondites and eighteen Morrisites. Sir Robert Bond, being in power when the election occurred, retained office till the Legislature convened. The day before the session opened Sir Robert Bond advised the Governor of Newfoundland to dissolve Parliament and hold a new election. The Governor, following a well established British precedent, declined to dissolve until all other expedients were exhausted. Sir Robert Bond thereupon resigned office without attempting to meet the Legislature. The Governor accepted his resignation and invited Sir Edward Morris, as leader of the Opposition, to form a ministry and to endeavor to conduct the legislative business. Sir Edward Morris agreed, chose his cabinet, took a month to study the details of his predecessors' work, and then met the Legislative Assembly which had prorogued when Sir Robert Bond resigned. Sir Edward Morris proposed one of his followers for Speaker, though this placed him in a minority on the floor of the House. Sir Robert Bond refused to allow the election of this candidate for the speakership. This intensified the deadlock. Sir Edward Morris then advised dissolution. The Governor tried to secure a coalition cabinet. Failing in this he granted Morris dissolution and retained him in power while facing the country, on the ground that Bond enjoyed that advantage in November, and Morris, having equalled him despite this drawback, had now a better prospect of giving to the colony a strong, stable government through a substantial majority.

The latest news from Newfoundland is that there will be another General Election on May 8, and that Sir Edward will have the advantage of going to the country with the reins of power in his hands.

Russia.—In the *Historical Review* of St. Petersburg there lately appeared an article by P. Korenevsky descriptive of the scenes in Chelm, Russia, when the ukase of religious toleration went into effect. The district was one in which the Greek Catholic bishopric was suppressed in 1875 and the Greek Catholics forced to become Orthodox.

According to the writer, it appears that in all the district of Chelm there were, according to the government reports, about 120,000 who went over from Orthodoxy to Catholicism, but these figures were far below the

actuality. Twenty Orthodox parishes have been already abolished, for in them there remains not a single parishioner. The sudden return from Orthodoxy to Catholicism is thus described by the author: As soon as the manifest of April 17, 1906, appeared, the eagerness of the people to become Catholics began. In one place they shouted on seeing the placards: "To the church at once; down with the popes (Russian priests)! Away with the schismatic belief!" Then they rushed *en masse* into the Catholic church, crying, shouting and praying, and announced anew their Catholic belief. The Polish bishop was sent for. When he came in a few days, the people drew his carriage, went in procession to the Catholic church, which was decorated from the ground to the cupola; the streets were decorated, and streamers, garlands and bouquets were seen everywhere, and as the bishop passed people fell on their knees and stretched forth their hands asking his blessing. The bishop gratefully received them into the church, professing the faith from which they had been driven some thirty years ago. The author concludes that the Orthodox clergy, having lost their flocks, will have to work more energetically, but, as he observes, their good work will come all too late to be of much effect.

Woman Suffrage.—Mrs. Carrie Chapman Catt of New York, president of the International Suffrage Alliance, was warmly welcomed in Berlin last week. Her address before the German suffrage societies drew immense audiences and resulted in giving the woman suffrage movement in the Fatherland the liveliest impetus it has ever known. Unfortunately for her cause the facts do not appear to bear out her claims that signs are most promising for the movement's success in the United States. Whilst the spectacular methods of certain radical sisters in England and in America give the cause a certain manner of advertisement, it yet remains true that there is little of real success following their efforts. Here in the States there is an organization known as the Association Opposed to the Further Extension of Suffrage to Women, which, though not so much in the public eye as the Suffragettes, is working hard in the opposite direction. A distinguished English woman, recently in this country, declared that the woman suffrage movement in this country was in process of defeat. The statement was, of course, at once challenged by the suffragists, but despite the challenge the assertion seems to be true. A test of the popularity of the movement and of the strength of its growth has been had in state after state, and nowhere do we find any evidence to substantiate the claims of the suffragists. It is but a few weeks since a bill carefully prepared for presentation to the New York Assembly, and urged with many of the spectacular methods that have come to play a part in the movement, was denied a favorable report in committee, although its advocates were granted every courtesy when they applied for a hearing.

EDITORIAL ANNOUNCEMENT

The object, scope and character of this review are sufficiently indicated in its name, and they are further exhibited in the contents of this first number.

AMERICA will take the place of the monthly periodical, *The Messenger*, and continue its mission. It is in reality an adaptation of its precursor to meet the needs of the time. Among these needs are a review and conscientious criticism of the life and literature of the day, a discussion of actual questions and a study of vital problems from the Christian standpoint, a record of religious progress, a defense of sound doctrine, an authoritative statement of the position of the Church in the thought and activity of modern life, a removal of traditional prejudice, a refutation of erroneous news, and a correction of misstatements about beliefs and practices which millions hold dearer than life. These needs, moreover, are too numerous, too frequent and too urgent to be satisfied by a monthly periodical, no matter how vigilant or comprehensive it may be. The march of events is too rapid, and every week has its paramount interests which are lost or forgotten, unless dealt with as soon as they arise.

In the opinion of many, a daily organ would be required to treat these interests adequately. Until such time as a daily may be possible, if really desirable, the weekly review we propose to publish is an imperative need. The newspapers which appear every week under Catholic auspices in the United States, Canada and Mexico do not attempt to chronicle events of secular interest or to discuss questions of the day in the light of Christian principles. They are for the most part diocesan or local journals, many of them excellent in their way, but limited in the range of subjects, and circumscribed in territory. There are hundreds of these local Catholic weekly newspapers, but not one general Catholic weekly review; or, to express it in terms which will appeal to many of our readers, we have no organ in America similar to *The Tablet* in England, and such an organ is quite as much needed here as it is indispensable there. Even the most unfriendly critic of this leading English Catholic weekly will admit that to it the Church in the British Isles owes much of its standing and influence. A periodical of equal merit in America will be of incalculable benefit to religion.

There is still more need of a first-class Catholic weekly periodical in this Western Hemisphere, and a wider field of utility for the same than in England, because with us, non-Catholics as a rule are not only more ready to hear our views, but they are also more eager to have us exert our proper influence in the national and social life. When counselling Father Coleridge, at the time he was planning *The Month*, Cardinal Newman advocated a periodical which would induce Catholics to take an intelligent interest in public affairs and not live as a class apart

from their fellows of other beliefs. His counsel applies to Catholics in America even more than it applied in England in his day. We are of a people who respect belief but who value action more. We are going through a period when the most salutary influences of religion are needed to safeguard the very life and liberty and equal rights of the individual, to maintain the home, to foster honesty and sobriety, and to inculcate reverence for authority, and for the most sacred institutions, civil as well as ecclesiastical. We are more responsible than our non-Catholic fellow citizens for the welfare of thousands of immigrants of our own religion who come to us weekly, and for their amalgamation into the national life. We are responsible also for much of the ignorance of religious truth and for the prejudices which still prevail to a great extent, because, satisfied as we are of the security of our own position, we do not take the pains to explain it to others or to dispel their erroneous views.

The object, therefore, of this Review is to meet the needs here described and to supply in one central publication a record of Catholic achievement and a defense of Catholic doctrine, built up by skilful hands in every region of the globe. It will discuss questions of the day affecting religion, morality, science and literature; give information and suggest principles that may help to the solution of the vital problems constantly thrust upon our people. These discussions will not be speculative nor academic, but practical and actual, with the invariable purpose of meeting some immediate need of truth, of creating interest in some social work or movement, of developing sound sentiment, and of exercising proper influence on public opinion. The Review will not only chronicle events of the day and the progress of the Church; it will also stimulate effort and originate movements for the betterment of the masses.

The name AMERICA embraces both North and South America, in fact, all this Western Hemisphere; the Review will, however, present to its readers all that interests Catholics in any part of the world, especially in Europe. It will preserve and expand the popular features of *The Messenger*, namely, the editorial, chronicle, reader or book reviews, notes on science, literature, education and sociology. Special short articles or leaders on current topics of interest, biographical sketches of prominent persons, comments on passing events, and correspondence from international centres, will be among the additional features which the editors hope to make equally popular with the readers of the new Review. Owing to the wide scope of its contents, and its strict avoidance of proselytism and of all unnecessary controversy, it is hoped that the Review will prove attractive, not only to Catholics, but to the large number of non-Catholics who desire information about Catholic affairs.

True to its name and to its character as a Catholic review, AMERICA will be cosmopolitan not only in contents but also in spirit. It will aim at becoming a representative exponent of Catholic thought and activity with-

out bias or plea for special persons or parties. Promptness in meeting difficulties will be one of its chief merits, actuality will be another. Its news and correspondence will be fresh, full and accurate. Courtesy will preside over its relations with the press and other expounders of public sentiment. Far from interfering with any of the excellent Catholic newspapers already in existence, AMERICA will strive to broaden the scope of Catholic journalism and enable it to exert a wholesome influence on public opinion, and thus become a bond of union among Catholics and a factor in civic and social life.

The task of editing this Review has been undertaken at the earnest solicitation of members of the Hierarchy and of prominent priests and laymen. Indeed, not a few non-Catholics have frequently expressed a desire to have such an organ of Catholic thought and influence, and surprise that nothing of the kind has hitherto existed. The Archbishop of New York, in whose jurisdiction the Review will be published, has cordially approved the project. It goes without saying that loyalty to the Holy See, and profound respect for the wishes and views of the Catholic Hierarchy, will be the animating principle of this Review. The board of editors consists of men representing various sections of North America. They will be assisted by eminent collaborators and contributors drawn from all ranks of the clergy and from the laity in every part of the world, some of whose names we publish in this number.

Bureaus of information established in the leading cities of Europe, Mexico, Central and South America will supply prompt and correct information concerning Catholic interests. Telegraph and cable will be used when needed, and neither labor nor expense will be spared to make AMERICA worthy of its name.

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The mayor of Orleans has given a gentle rebuff to the masonic lodges in that city. They had petitioned him to grant them a place in the procession in honor of Blessed Jeanne d'Arc on May 8th. French Freemasons honoring Blessed Jeanne d'Arc would be too much; and the mayor tells them very gently that their fellow townsmen would prefer their abstention. Two years ago a purely civil and military celebration was attempted, but, as the mayor naively admits, "in spite of a regiment of cavalry, and the military bands supplied by the Government, the whole affair fell very flat. It brought no joy to the hearts of the people." This year the religious authorities and societies are to be invited. In conclusion he assures the Freemasons that their fellow citizens will be grateful for their absence.

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A special despatch received 14 April from our Roman correspondent states that the alleged misuse by the Red Cross Society of funds collected for the Messina sufferers is not established. It was reported that some of the officers had applied part of the money to the support of orphanages under sectarian influences.

Blessed Jeanne D'Arc

The action of the Church in beatifying the Maid of France finds perhaps a wider and warmer sanction than was ever accorded a similar event. Writers of all schools have been prodigal of praise, notably Mark Twain in our own country and Andrew Lang abroad. Even such critics of the Maid as Anatole France who would eliminate the supernatural, concede that she was pure, brave, disinterested and supremely good. The tribute of the *London Times*, representative of English Protestant opinion, deserves citation.

"Even those who deride or deny the claims of Rome to pronounce on such matters will allow that few more noble figures have ever been held up to the veneration of their fellows. In the whole history of the Middle Ages there is no story more simple or more splendid, no tragedy more mournful than that of the 'poor little shepherdess' who, by her passionate faith, raised her country from the depths of degradation and dejection, to die the cruelest and most shameful of all deaths at the hands of her enemies. The elevation and the moral beauty of Joan's character have won the hearts of all men."

To eliminate the supernatural from her career is impossible. Dunois and other veteran leaders declared on oath that the Maid knew intuitively the right movements in war and statecraft better than general or statesman. She had recognized the King, read his heart, divined victories, surrenders, her own capture, the final triumph, and many other contingent events near and remote. Where did this unlettered shepherdess acquire such knowledge? All admit her truth, good sense and healthy alertness, yet she repeatedly affirmed: "I know not A from B, but I do know that God has sent me to save Orleans and crown the Dauphin," adding that in all her predictions her Voices had instructed her. Even if for a moment she denied them—and one recantation is more than doubtful, the other a proved forgery—she died for this declaration. What theory can replace it?

Jeanne d'Arc insisted from first to last that she was "sent of God"; the captains and men-at-arms who followed her in camp and field declared on oath that they regarded her as "The messenger of God," the sole Deliverer of France; and to soldier and civilian, maid and matron, "she seemed, in all that she said and did, a thing divine." To-morrow in St. Peter's Basilica, Pius X, who has already proclaimed that "she was called by God to defend her country and accomplished a feat that was deemed impossible," will solemnly ratify the sentiment of her contemporaries, and make her veneration co-extensive with the world.

Five centuries have almost run their course since her friends hailed her as a Heaven-sent Deliverer and her enemies condemned her as a sorceress. Meanwhile the passions of men have ebbed and flowed, now bearing the Maid to the altar's height, now sweeping away what memorials her friends had raised or her enemies had

left. The English and their partisans had cast her ashes into the Seine, and even her heart which their fires could not violate, while their chroniclers assailed her reputation. French Huguenots and atheistic republicans tore her statues from their pedestals, as their literary heirs are trying even now to tear her image from her country's heart; but all those years the mothers and maids and true men of France have kept her memory warm. Pope Calixtus III, reversing at her mother's prayer the judgment of her enemies, vindicated her character and honor. For the rest the Church waited calmly, unmoved by partisan or national bias, till the perspective of time and change grew large enough to determine the "heroicity" of her virtues. It is only true heroes and heroines that the Church consents to crown. The practice of faith and hope, charity and chastity, justice, fortitude and other Christian virtues in an heroic degree, is an essential requisite for Beatification. The story of her life is ample proof that Jeanne d'Arc possessed this requisite.

A Soldier-Maid, a Virgin-Saint; burned on the pyre, incensed at the altar; at seventeen Deliverer of a Nation, at nineteen a Martyr—hers is a story unparalleled in history. The perfidious trial and inhuman cruelty at Rouen had one fortunate result: it drew out her heroic character and qualities and handed them down to us under oath. Every detail of her life is sworn testimony.

In 1429 three-fourths of the French people acknowledged Henry VI of England as their king, and Orleans, the only city of importance that resisted, had already proffered conditional surrender. The uncrowned and despairing Dauphin was contemplating flight, when an unlettered shepherdess of seventeen appeared before him, announced herself as "Jeanne the Maid sent of God for the deliverance of France," recognized him disguised among his courtiers and revealed the secrets of his heart. Of war she knew nothing; only in obedience to her Voices, St. Michael, St. Catherine and St. Margaret who had tutored her for years, had she "come into France"; they had told her she was "chosen by God" to free Orleans and crown the king. It mattered not that wide territories lay in the way, bristling with hostile fortresses and cities, that Rheims, the traditional sacring-place of his ancestors, was then in the hands of his enemies; God had sent her to do these things and they would be accomplished.

The Maid overruled all objections, overcame all obstacles and entered Orleans in triumph. The garrison was a demoralized rabble—"a thousand French would flee from a few hundred English"—but in a few days the Maid imposed her law on this unruly mob. Confession, Communion, Holy Mass, good conduct and reverence was her discipline; then conditions were reversed. She waved aloft her snow-white banner displaying "Jesus-Maria" and Christ blessing the lily of France, and all followed where she led. In a few days Orleans was free; in a few weeks the rout at Patay had destroyed the legend of English prowess, cities and forts surrendered, Rheims

opened its gates, and the Dauphin was anointed Charles VII, King of France. As she stood by his side, holding aloft her triumphant banner, Jeanne was the idol of her people; she had not yet been tested by adversity and the sheen of her glory might have hidden deficiency of virtue. The test was at hand.

She sought no honors or recompense; she would go back to her mother and her village; but the mission of her Voices ended with the coronation, and in their silence she obeyed her King. So far she had imposed her will on King and Council; now she yields obedience without question. Though the Voices had foretold her capture "in a year and little more," she went boldly into danger. Hampered by ingratitude and treachery she harbored no resentment; and when she fell into her enemies' hands and fire and torture threatened her, she was immovably loyal to the King and Council that abandoned her.

Her trial was the cruelest mockery since the days of Caiaphas. Cauchon, a bishop expelled from his see as an English partisan, was set up by Warwick and Winchester to legalize a sentence already determined. The merciless cruelty of judge and earl brought into stronger contrast the marvelous virtues of their victim. Allowed neither counsel nor confessor, her appeal to the Pope denied, tortured by crafty interrogators in court and dungeon, the answers of this friendless, illiterate girl of nineteen manifest a power, nobility and courage worthy of a heroine and saint.

She would not betray the King's secret or permit him blame: "As for my deeds I burden no man, neither my King nor any other; if fault there be it is my own." She would not recant her Voices and her mission:

"I had rather be torn to pieces by four horses than come into France without God's leave. . . . If I saw the fires lit, if I was in flames, I would say no other thing."

When she did see the fires lit and was in flames her joyous cry rang out: "My Voices have not deceived me!" and their names were the last on her lips except the name of Jesus. "Faithful even unto death," she has won the faith of men. Her heart was cast into the Seine, but it still beats in the pulse of Christendom.

The Rehabilitation process rounds out her story, but her enemies' investigation sufficiently attests her marvelous personality, her purity, piety, gentleness, her simple fearless loyalty to God and country and an unselfishness unique in history. On every record the heroic nature of her virtues stands in relief. In her life the natural and supernatural are inseparably blended. Her piety and modesty shone out "in armed and ironed maidenhood"; she was always Jeanne the Maid. Her hands never struck the foe, but often bound their wounds. The legend on her banner, "Jesus-Maria," was written in her heart.

The testimony of her Curé and her friends is her life's epitome: "There was no one like her." Whether we view her in war or peace, in Council, Court or dungeon,

on the ramparts or the pyre, truly "there was no one like her." Her Voices did more than announce her mission. St. Michael the Warrior Angel, St. Margaret the Virgin, St. Catherine tried by an unjust judge and condemned to a cruel death, surely accompanied and inspired her, and filled her soul with their characteristic notes till all had blended into a type unique, the Warrior-Martyr-Maid.

Her Voices are not silent; she interprets them to-day to a larger audience. At their call a dying nation woke and sprang into glorious life; but the faith and virtues which the Voices typified and the Maid illustrated, seem dying now in the land she loved. France with all her faults has done much for God. Her warriors saved Christian civilization on many a field and her missionaries spread it through the earth. Resplendent with the new glory of to-morrow's ceremony, the blessed Maid of France seems to exhort her people to awake once more and be faithful to that which made them glorious; seems to exhort all men to be brave and true, speaking not only through the Church that crowns her, but through the Voices of pure womanhood in which man should ever find an inspiration.

She said to Cauchon: "I appeal from you to God," and again: "To the Pope and to God first, I appeal." Both have answered. In declaring Blessed this matchless Maid, Pius X is crowning the brow of Heroism and raising Patriotism to the Altars of the Church.

MICHAEL KENNY, S.J.

Catholics and Socialism

We are frequently asked: Can a man be a socialist without ceasing to be a Catholic? How far may a Catholic accept the teachings of Socialism? What should be the attitude of a Catholic towards Socialism? Why has Socialism been condemned by the Church? What is the real meaning of Socialism? All these practically resolve themselves into this one question: "How far is Socialism consistent with Catholicity?" I shall try to answer this question as briefly as possible.

It would be foolish to make light of the grievances of labor or to condemn unreservedly all that Socialism aims at. We need not close our eyes to facts. We have nothing to fear from truth and from clear ideas on this, as on every other subject. Every intelligent Catholic admits, as well as the socialist, the glaring injustices from which the proletariat suffer. Without being a socialist, the Catholic is a social reformer; in other words he stands for the amelioration of the condition of the laboring classes; but, unlike the socialist, he desires to gain that end by legitimate means.

It would be a mistake to suppose that when you have drawn a harrowing picture of the evils growing out of the unequal distribution of wealth and the heartlessness of organized capital and greed, you have established the right of Socialism to displace the existing social order.

Both social reformer and socialist admit the need of reform, but differ in the means for its accomplishment. Both start out with the same premise: that the conditions requiring remedy are deplorable. But, says the socialist, Socialism is the only remedy, because by collectivism or common ownership it removes the cause of the evil, which is the inequality of conditions resulting from the unequal distribution of wealth. No, says the social reformer, Socialism is neither the only remedy nor any remedy at all, because it rests on false principles, is untried, impracticable, impossible, unjust, whether considered as a scientific system, a plan of reform, an industrial revolution, a practical program, a revolutionary or evolutionary theory.

There are many measures advocated by socialists and called by them socialistic which are not so, unless they be regarded as steps to the socialistic ideal. For instance, state regulation of industry, wages and hours of labor, single tax, inheritance tax, taxation of incomes, municipal or national ownership or administration of railways, gas, post-office, water, electric light, traction lines and other public utilities, are not really socialistic nor even evidence of society drifting towards Socialism. No doubt these enterprises can be fitted into a socialistic scheme, but they are quite compatible with the existing social order and some of them exist under it. As long as the right of private property remains unchallenged, unimpaired and intact, as long as compensation is given for property taken, no Catholic goes beyond his political rights or violates his religious duty by advocating such measures. Socialism has no right to claim as its exclusive possession whatever aims at the improvement of social conditions.

Many who call themselves socialists are not so in the true sense of the word. They are far from being anarchists or atheists; on the contrary, they are God-fearing men, sincerely desirous to better the condition of the poor and unwilling to adopt any unlawful means; they reject the extravagant teachings of the irreligious leaders, as far as they advert to them at all as connected with socialistic aims. They are simply mistaken and misled in supposing that Socialism, as taught to-day, is merely an economic program that has nothing to do with morality or religion. Many do not see that there is a natural antagonism between Socialism and the Church, because they ignore the distinctive marks of that economic system. Now common usage makes Socialism signify a comprehensive remedy for social evils, which proposes to transform not only the industrial system but the entire moral order on which Christian society has hitherto rested. Balfour expresses the idea very tersely when he says: "Socialism means, and can mean, nothing else, than that the community or the state, is to take all the means of production into its own hands, that private enterprise and private property are to come to an end, and all that private enterprise and private property carry with them. That is Socialism, and nothing else is Socialism."

This was the one meaning of the word recognized by Pope Leo XIII when he examined and condemned the teachings of Socialism. Whoever holds the central doctrine of collective ownership and denies the right of private property is a socialist and cannot call himself a Catholic; whoever disowns these two doctrines may be a Catholic, for he is not a socialist.

The philosophy on which Socialism rests is materialistic; its theory of human life is unchristian. The leaders of this cult continually insist that man's universe is confined to this world, that he should think only of this life. They say in theory and in practice that this is the only world worth living for, that the next world is uncertain and unknowable. They believe that man's happiness and success are measured by the amount of good things he possesses here below. In other words, the view of man's origin, end and destiny is perverted or obliterated. The rank and file of socialists are fast becoming inoculated with these opinions. It is plain that men imbued with such notions are demoralizing associates, that such an atmosphere of thought and innuendo is unwholesome and dangerous for Catholics, utterly at variance with what they are bound to believe and practise. As a consequence those who become radical socialists do not need to be read out of the Church. Experience teaches that sooner or later, of their own free will and by the logic of events and of consistency, they cease to be Catholics.

It is unfortunately too true that nearly all the leaders of Socialism are pronounced enemies of any form of supernatural religion, with all the consequences which such a position implies. In this respect Shaw, Hyndman, Quelch, Bax, Pearson, Blatchford and Bebel, agree with Marx and La Salle in regarding Christianity as an absurd superstition or worse. Almost without exception the leaders are distinctly anti-religious. If not anti-Christian and anti-theistic they are very definitely non-Christian and non-theistic. They have grafted these errors irreparably on Socialism and made them an essential part of the system. Their ultimate aim is to sweep away, with the system which gave them birth, religious institutions, morality, the constitution of the family, individualism, and all our accepted social relations.

If well meaning men among the socialists hope to conciliate the Church, the true friend of labor, the traditional helper of the working classes, the historical and natural ally of the down-trodden and oppressed, they should compel their leaders to eliminate from their programs and platforms declarations that are as unnecessary for gaining social emancipation as they are ethically unsound and religiously offensive. They should confine themselves to political and industrial agitation, without dragging in religious issues. If the leaders of Socialism had the true interests of the toiler at heart, if they sought with singleness of purpose social reform capable of immediate and effective results, they would purge the organization of materialism, atheism and unbelief; they would adopt a program acceptable to every workingman

no matter what his creed; they would establish a platform so broad that no man would be obliged to do violence to his conscience and convictions in order to stand upon it. At present they practically exclude Catholics by injecting into the system tenets which no Catholic can accept. Do they realize what powerful assistance they reject, what strong opposition they invoke by their narrow, prejudiced, and short-sighted policy, by forcing to the front their intolerant and untenable religious views? We can all stand together for social reform, if it is kept free from religious entanglements; but we can never win the day till all the forces of labor are united. To accomplish this unity, common morality must be recognized and respected. The fire-eater, the radical, the bigot and the blatant unbeliever must be relegated to the rear. The liberal, broad minded, tolerant, reasonable and sensible leaders who respect religion and do no violence to the convictions and conscience of the Christian workman, must be put on guard.

Social reform needs all the allies it can muster. It should not be throttled in the house of its professed friends before it can assemble its forces.

M. P. DOWLING, S.J.

The New Premier of Newfoundland

Sir Edward Patrick Morris, K. C., late Minister of Justice, and afterwards leader of the Opposition, has been chosen Premier of Newfoundland. He is still comparatively a young man for so exalted a position, for he was born in May, 1859, and is therefore not yet fifty. He began his education at St. Bonaventure's College, St. John's, Newfoundland, and completed his college course in the Catholic University of Ottawa. He entered the Legislative Assembly of England's oldest colony in 1885, and was Attorney-General and Minister of Justice in the Bond Cabinet from 1903 to 1907, when he joined the Opposition. Political parties in the island are so evenly balanced that the general election last November gave to each party eighteen seats. Thereupon Premier Bond asked for a dissolution and was refused. Apparently it would not have been strictly according to the constitution to dissolve parliament until the other party had made an effort to conduct the government. So Sir Robert Bond resigned, and Sir Edward Morris, the leader of the Opposition, formed a cabinet which was to meet the House on the tenth of this month. The new Catholic premier, whose father emigrated from Waterford, and whose mother was from Tipperary, will need all the resources of his well-known tact and courage to maintain what in the present circumstances may truly be called the balance of power.

The appointment of Sir Edward Morris implies a great deal more than appointment to a Governorship which is in the gift of the Crown and therefore implies no choice by a majority of the people. That a Catholic should be appointed governor of a British colony sup-

poses indeed special personal fitness for the post, recognized as such by the authorities in London, but it does not suppose a popular vote. Still less does it suppose any kindly feeling towards Catholics. There have been several Catholic governors of largely Protestant provinces, but their appointment was never taken as a sign that Protestant prejudice was diminishing there.

In one sense appointment to the premiership of a self-governing British colony means even more than the election to the presidency of a republic, in that the presidents of most republics—Mexico, which under Porfirio Diaz is a republic only in name, being the notable exception—are elected only for a fixed term of years, whereas a prime minister may remain in power so long as he retains his popularity. For instance, Sir Wilfred Laurier has been Prime Minister of Canada for nearly thirteen years, and Sir Oliver Mowat was Premier of Ontario for twenty-four years.

In a presidential election in this country, the President may be chosen first of all, and then, by consequence, the party he represents. Generally speaking, in the British system the contrary takes place. It is first the party which is victorious, then the most popular member thereof is chosen premier. When the General Election results in a tie, one of two things may happen: either a new election takes place or the Premier resigns with his cabinet and another member is called upon by the Governor to form a new cabinet. This latter alternative was adopted by the Governor of Newfoundland, who sent for an Opposition member to offer him the premiership. As Sir Edward Morris is the recognized chief of this party, the Governor naturally offered him the premiership. This offer is tantamount to king-making, for as soon as the premier accepts, the governor practically becomes his obedient humble servant, a mere signing machine. The governor may, indeed, in a moment of political crisis, dismiss one prime minister and choose another; this actually happened in Canada twice since Confederation and each time in the Province of Quebec, which has always been bolder in its interpretation of the constitution of Canada than any other of the federated provinces; but the governor must be very sure of popular approval before he dares to adopt so drastic a measure.

So long as the premier of a British province commands a good working majority of the Legislature, he is practically the ruler of his province. He may even introduce fundamental constitutional changes which would be impossible in the American system without a direct appeal to the vote of the people. If, for example, those intermittent bursts of agitation against the continuance of the Canadian Senate were to become chronic and widespread, the prime minister of Canada might bring about the abolition of that important parliamentary body which, at the time of the confederation, forty-two years ago, was considered a mighty bulwark of British traditions. In point of fact two at least of the Canadian provinces, Manitoba and New Brunswick, which started with an upper as well

as a lower house of legislature, have abolished the former without a word of protest from the federal authorities at Ottawa.

To those who bear in mind that Newfoundland continued to persecute and ostracize Catholics long after such unwise conduct had gone out of fashion in other British colonies, the choice of Sir Edward Patrick Morris, a staunch Irish Catholic, as premier of the oldest of English colonies redounds both to his own credit and to that of the people of Newfoundland.

LEWIS DRUMMOND, S.J.

Emily Virginia Mason

On the 16th day of last February, Emily Virginia Mason died in the City of Washington. It was the end of a life which nearly reached the span of a century, for it began in 1815. Emily Mason was a woman of very exceptional gifts of nature, easily a leader, decided and ready in her judgments, clear visioned as to both persons and circumstances, and withal of wonderful refinement of character—anything but a mannish woman.

During just half of her long life she was non-Catholic. Brought up "a genuine Episcopalian," as she said, "I was confirmed at the age of fifteen, and prayed and attended Church just as any ordinary good girl would do." But she further explained that this was pretty much on the surface of her soul, being rather religiosity than religion. The events of her early life were of such interest as to quite absorb her, and distract her mind from things divine. Her family were the Masons of Gunstan Hall, her uncle being George Mason, the intimate friend of General Washington, with whom he bears company on the great monument in Capitol Square, Richmond. Her education was solid, and she improved it by serious reading up to the very end of her life. She accompanied her father to the Territory of Michigan in 1831, and was a bright ornament in the home of her brother, Stevens T. Mason, whilst he served his two terms as Governor of that State.

Returning to Virginia in the forties, she shared the various fortunes of her family, always admired and sought after, but never marrying. During the early fifties she lived in Alexandria, adjacent to the Episcopal Seminary, having intimate acquaintance with the late Bishop Johns to whom she was related by marriage, and with many notable clergymen, at that time professors or students at the Seminary, among them being the late Henry Potter, Bishop of New York. These associations were the primal causes of her entering the Catholic Church.

During their social intercourse in Miss Mason's parlors and dining room, she heard them discuss religion. They were, to her surprise and scandal, all at variance about the gravest Christian doctrines, made no scruple of showing it, and even joked about it. They have no rule of Christian faith, she thought, and she wondered and was

distressed. Here were her first gleams of holy doubt. She had previously come across a volume of "Tracts for the Times," read it attentively, and imbibed High Church principles.

Her doubts were soon transformed into peremptory assaults of conscience. "It was trouble that started me afoot in search of true religion," she afterwards said, "financial difficulties, and the saddest visitations of death. My Episcopalianism gave me no strength to suffer. It was of some help in prosperity and totally broke down in adversity. I made up my mind to get to the bottom of the religious question, and I wrote to Bishop McGill. He sent me a kind letter and some books which I devoured greedily. One Sunday afternoon I stole away to the Catholic Church in Alexandria so as to see what Catholic worship felt like. I had often been to St. Ann's Church, Detroit, but my mind was then too girlish, and I was overflowing with the gaieties of our life there, so the religion staid outside of me. As I went into the church in Alexandria Benediction was just being given. I stood at the back of the pews, looked towards the Altar, all ablaze with candles, and heard the little bell ringing. I went over to a man kneeling and almost prostrate, and said to him: 'What does that bell mean?' He quickly reached up his hand and pulled my sleeve, and said: 'That's God! kneel down!' And down I knelt." She experienced a sensation little less than miraculous on this occasion.

After the service she sought an interview with one of the Jesuit Fathers who served the parish at that time. Some months afterwards she was received into the Church by Bishop O'Reilly of Hartford, in which city she was visiting a Mrs. Barnard, a member of the Desnoyer family whom Miss Mason had known intimately in Detroit. Said her sister to her: "If it were my cook that became a Catholic, I shouldn't mind it; but my sister!—well, I suppose I must be resigned to the disgrace."

No sooner a Catholic than an apostle. It is not too much to say that Emily Mason, from the day of her conversion till extreme old age, joined in every Catholic work of charity or religion she could get into, and always took a masterful share. Nor was this mere outward activity. She was one of the most devout women her priestly friends ever knew; so all of them will testify. She was well acquainted with the entire range of ordinary ascetical literature, and even with not a few of the mystical writers. She was ever a frequent communicant, and a first rate convert-maker. Her aristocratic lineage, her delightful conversational powers, her widely extended acquaintance, her wit, her stately grace and even beauty of person, all were used wholly for God and His Church. Charity of various kinds was her favorite occupation. Her career was interrupted by the Civil War, which drove her North out of Washington and Baltimore, where she had principally resided. So powerful a figure did she present that the Secretary of War

had her shadowed by detectives as far as New York City. She threw them off at last, and obtained letters to Archbishop Purcell, who in turn secured her passage up the Ohio and Kenawha to General Rosecrans' headquarters in the Gauley mountains, late in the autumn of 1861. She was sent by the General under flag of truce into the Confederate lines and immediately took charge of hospital work for wounded and sick soldiers. Her experiences from the beginning to the end of the war should have been given the advantage of detailed narrative. A slight glimpse of their absorbing interest is enjoyed in reading some articles she published in the *Atlantic Monthly*, as late as the autumn of 1902.

The war over, Miss Mason at once took charge of the orphan girls of Confederate soldiers. Some of these she still cared for up to her last illness. "Pretty old orphans by this time," she said smilingly. She fed and clad and schooled and married them, loving them like a mother. How did she get the money to do it? She gave all she could of her own little means—not much, to be sure—and she begged everywhere and with a resistless mendicancy. One of the sources of revenue was her pen, which was like the rod of Moses in the wilderness, bringing forth flowing streams of charitable contributions. A by-product of this is found in several beautiful and historically valuable pieces concerning the great war. Perhaps her best service to the literature of that epoch is a compilation of the songs of the Confederacy, exhibiting a singularly interesting collection of poetical attempts, a good number of them having decided lyrical merit, all of them bearing valuable witness to the tone and temper of the South during the awful struggle between the sections.

The close of her remarkable career was illustrated by the high honors given to her brother, Stevens T. Mason, by the State of Michigan. By the zealous exertions of a young friend of Miss Mason's, Mr. Hugo Gilmartin, of the *Detroit Free Press*, the legislature of the State made a generous appropriation for the removal of the Governor's remains to Detroit, and an artistic statue of bronze was erected on the site of the first State House. Last Decoration Day Miss Mason unveiled the statue amid splendid civil and military ceremonial, in the presence of the Governor and Mayor and very many other dignitaries, as well as a great assemblage of citizens. This home-coming of Michigan's first and greatest chief magistrate was to his long surviving sister an event of indescribable interest.

It was the forecast of her death, which was full of the most edifying incidents of piety. As she entered Holy Church under the auspices of the Jesuit Fathers, so did she profit by their ministrations when she entered her happy eternity, as her dwelling at the time of her death was in the Jesuit parish of Holy Trinity, Georgetown, D. C.

WALTER ELLIOTT, C.S.P.

CORRESPONDENCE

General Situation in Italy

ROME, MARCH 28, 1909.

I cannot more usefully begin my collaboration with your paper than by giving your readers a short sketch of our political, economic and religious situation. It is a matter not always understood very clearly by outsiders, and the difficulty of grasping it must be vastly increased in a Democratic country such as America. It will be my endeavor to be brief though accurate.

As might have been expected, the result of the recent elections has not substantially altered the position of the government. The Liberal-Progressive Party, which had been in power, retains out of a chamber of 508 Deputies, its old majority of 300 votes, which assures its life, and, if we may believe, its program pledges it to action. True, the socialists have gained some seats; but on the other hand the radicals and certain groups of the right, opposed to the government more on personal than on political grounds, have lost correspondingly. The radical seats have been gained for the most part by what are known as the Catholic Deputies, i. e., men of religious belief who have accepted the revolution as a *fait accompli*, and stand for certain principles, but do not in any way form a Catholic party, no such party existing or being possible in the Chamber.

The speech from the Throne was more remarkable for what it did not say than for what it did. Under the circumstances this is something to be grateful for, and was hardly to be expected from the King, whose sympathies with the anti-clerical *bloc* becomes more and more pronounced. The "wise ones" think, and rightly, that he is playing with fire. In any case it is clear the Giolitti ministry is more than strong; political elections cannot trouble it; it will break up when it is ready and then will come chaos and confusion, and our home and foreign policy as well as our social economic situation must suffer.

At this moment there is no question of burning importance in domestic legislation before the Chamber. The immensity of the Sicilian disaster is now but a memory. Politics easily make us forget the nation's sorrows. The whole world flew to our assistance; it only remains to be seen how that assistance will be made use of. The contributions received by the Pope will most assuredly reach the proper quarters: the six million francs (\$1,200,000) he received have been entrusted for distribution to faithful hands. The government has nominated a committee for the orphans, but its partisan methods are not approved of by open-minded men. The strikes which brought such misery in Emilia are over; capital has won another fight against labor, and at this writing it would seem that the Italian Socialist party, taught by its past failures, does not intend to employ strike methods again in a hurry.

Just now there is no serious danger of an anti-clerical movement in Italy. To be convinced of this it is only necessary to review the actual situation. Freemasonry, it is true, is actively allied with Socialism, but the Italian mind continues to be deeply Christian in spite of everything, and a little effort on the part of lovers of order and religion will yet save Italy from material and moral disaster. Moreover, neither the present Chamber nor the government itself will ever join hands with the faction which tried to stir up religious war such as that which

France has gone through. The fact is that in the Chamber there is an absolute majority of men sent there by the direct aid of Catholics, who, with the permission of the Holy See, voted at the late elections. Again, the government, apart altogether from the fact that the ministry always respects the opinion of the Chamber, has everything to gain from keeping on good terms with the party of law and order, even though in so doing it does not always meet the hearty approval of the Quirinal, which would gladly see the government in the hands of the *bloc*.

The government's main object in keeping peace at home is to be in a position to assist in keeping peace away from home. Italy's position in the European concert is well known. For the past twenty-five years it has been bound in a solemn alliance which does not permit of independent action in matters of importance; and indeed unaided it is unequal to carry any such action through. Rome, Vienna and Berlin joined together, make up a moral force the like of which there is not in Europe, and it is to be hoped this triple alliance always uses its power in the cause of justice. Rome and Berlin are fast friends, and although, as the German Chancellor puts it, Italy takes an occasional waltz with the *hated* France, Berlin pretends not to see and condones these petty unfaithfulnesses of its morganatic partner. This imperial generosity is appreciated in Rome; and it is another cause of gratitude that Berlin does not object to Italy's fifty year old friendship with England, another antagonist of Germany. With Vienna things are not quite on the same footing; if the alliance with Berlin is more or less a marriage of love, that with Vienna is purely a matter of convenience. The terms of the triple alliance are kept fairly secret, but it is well known that the maintaining of United Italy is one of the conditions under which Italy joined the alliance. Rome and Vienna have common interests in the Adriatic, and trade interests between the two countries are extensive.

To complete my sketch of the situation in Italy, I must touch on the religious question. The relations between official Italy and the Vatican are those of an armistice in politics, and of peace in matters of administration. The government, by means of its administration, seeks to co-operate with the Church in every possible way. This will be dealt with in a future letter, and facts given in proof of it. Politically the Roman Question, which is never spoken of, is the stumbling-block, and time rather than the schemes of men must remove it. But the religious question has another side of more actual interest and ecclesiastical importance. I mean the struggle against Modernism, which periodically causes lamentable episodes. Modernism in Italy is rather a matter of discipline than intellect or advance of thought. It may be looked on as a result of the wild-cat Christian Democracy Agitation of unhappy memory, now dead and buried for some years. Out of its dishonored ashes arose a spirit of independence which led away some of the younger clergy, in certain parts of Italy, more eager for novelty than for depth and soundness of doctrine.

The leader of Christian Democracy was the Rev. R. Murri, a priest, a clever speaker, by no means an orator, conceited but shallow, who, by his words and his writings, has led many astray. Two years ago he was suspended *a divinis*, but not won back from his headlong course; in fact, suspension seems to have made him reckless in his utterances, and it is with regret it must be noted that he continued to receive secret encouragement from the malcontent element of the clergy. In the re-

cent political elections he stood as candidate for one of the districts in the Marches, got the support of the Socialists and was elected deputy. The Holy See admonished him canonically, and then excommunicated him with the greater excommunication, which, under the present discipline of the Church, simply means exclusion *a divinis*. This is the latest event in the war against Modernism in Italy. Elsewhere, as I have said, Modernism may be an intellectual movement, but in Italy it is almost entirely a revolt against authority. You must know that after the publication of the Encyclical *Pascendi*, containing such a keen analysis of the heresy of the twentieth century, there were some who drew up an intricate classification of Modernism, and discovered a political and sociological Modernism in what was but an abortion of true Catholic teaching and papal instruction on such matters. So that from Modernism of thought, which is the real and genuine Modernism, the name Modernists was given to all those who happened to differ in any way from these writers; and the result of this superabundance of polemics has injured rather than aided the cause of truth, which has no worse enemy than a poor or over-zealous advocate. However, wisdom is making itself heard at last, language is becoming more moderate, and bitterness is dying out; for it has always been the wish of the Holy See, while hating error and sin, to be gentle and kind to the sinner.

I do not go into further particulars owing to exigencies of space. If need be, in a future letter I can return to the matter and endeavor to make it clear. The religious no less than the political situation of the Church in Italy is far from being in a bad way.

L'EREMITE.

The Late Post Office Strike in Paris

PARIS, APRIL 3, 1909.

The post office strike that took place in Paris last month is an event of some importance, not so much on account of its immediate consequences as by reason of the light it throws on certain mental and moral conditions that are fraught with danger. For the first time the post office servants of a great nation, by proclaiming a strike, placed the Government of their country in a position of grave difficulty and caused financial and commercial losses, the extent of which is considerable.

Strangely enough, the crisis that so closely affected the safety and well being of thousands, did not, as might have been expected, excite the indignation of the public, and this is in itself a significant symptom, as it reveals, on the part of the conservative and orderly fraction of the nation, a latent and unexpected feeling of sympathy with the malcontents. Indeed, to all thoughtful minds the recent crisis assumes proportions far beyond those of a mere ordinary strike; it has a deeper meaning, it implies danger ahead, a danger that touches upon the whole system of government in France.

To the general public, to foreigners especially, the strike came as a surprise; not so, however, to those who, for years past, have noticed the growth of a spirit of discontent, not among the avowed revolutionists and socialists, but among the quiet, steady, peace-loving class of public servants, who hitherto seemed free from subversive tendencies.

The grievances which the post office strikers brought forward to justify their rebellion were founded on the arbitrary methods of M. Simyan, who fills the post of

Postmaster-General. In a certain measure their grievances appear justified, and M. Simyan's antecedents are not calculated to inspire confidence. He was originally a second rate doctor in the département du Rhône, noted for his socialistic opinions, and he owes his present position rather to his radicalism than to his ability. He is accused, by his female subordinates especially, of roughness and rudeness in his manner, an accusation that would hardly justify so serious a measure as a strike if it were not backed up by graver charges. The rebels complained that M. Simyan, by changing the mode of promotion that previously existed in the post office, opened the door to favoritism and injustice. They asserted that their political and religious opinions were made the subject of harassing "espionage"; that, if these opinions happened to be contrary to those advocated by the government, they were exposed to unfair and tyrannical measures. Thus, a certain "directrice des postes" in Brittany was removed to an inferior post, not because she in any way failed to fulfill her duties, but simply because she was present at a religious procession and allowed her son to be enrolled among the choir boys of the parish church. Although all the discontented "employés des postes" are not by any means martyrs for the faith, instances of intolerance such as this one are of frequent occurrence among French officials, a fact that the citizens of a free country find it difficult to grasp.

In addition to the accusations of favoritism and injustice brought against M. Simyan and generally supported, it must be owned, by strong evidence, the Postmaster-General is considered as possessing neither the technical knowledge nor the moral influence that are necessary to one in command. His subordinates are aware that he was, in past years, one of the most fiery promoters of the unjustifiable strikes of Monceau les Mines, and that a newspaper, edited under his auspices, invariably encourages strikes throughout the country. He was, therefore, peculiarly disqualified to control the rebels of the post office. Moreover, he is known to be a tool in the hands of the advanced radical and anti-clerical party, and finally, as we have observed, he has modified the system of promotion in the post office in a manner that leaves him free to favor those whose political and religious opinions fall in with the views of his party.

The post office officials have, it must be owned, endeavored for many months past to state their grievances to and to obtain redress from their chiefs, but their efforts met with no response. Vague hopes and promises were held out to them, but, as a rule, their demands were put aside with a contemptuous indifference that exasperated the delegates who spoke in the name of the rest. When once the strike was proclaimed it was directed with an earnestness and energy that, if we consider the possible consequences of the movement, were strangely impressive. The strikers never asked for an increase of salary; they demanded certain alterations in M. Simyan's rules, and, above all, they clamored for his dismissal.

Their claims were, no doubt, partly justified, but, taken as a whole, the strike is a dangerous symptom. "Every feature of it," says an English paper, "points to the movement as an outline of the great political revolution which is being persistently and mathematically prepared by the leaders of the syndicates or unions." And, after making every allowance for the strikers' righteous indignation, the fact remains that they caused grave danger and discomfort to their country.

It is easy to imagine the heavy loss entailed by the

strike in the world of finance and trade, but only those who were staying in France last March can realize the curious feeling of isolation that was experienced in Paris and in the provinces. The postal service was suddenly interrupted, the telegraph ceased to act, and, at one time, even the telephone could not be used. Business losses were estimated at £500,000 daily, and at one time it appeared as if Paris, the headquarters of the movement, was to be deprived of food as well as of letters. The tradesmen who sell provisions at the "Halles" were prevented either from corresponding with their purveyors in the provinces or from sending them money; consequently the latter ceased to buy or to send provisions of meat, vegetables and eggs to the Paris market. A few important firms formed an association and sent messengers to Belgium daily to post letters or telegrams to their correspondents on the Continent. In a town in the south of France, twelve hours from Paris, the presence of a Paris doctor was required for an urgent case, but as neither a letter nor a telegram could reach him a messenger was despatched by train to bring him back. The Mayor of Biarritz, with remarkable enterprise, organized a special courier service for English visitors and sent a messenger to Dover with letters and instructions to bring back the replies. Many English and American travelers, however, who were expecting remittances, found themselves in sore distress for a few days.

A curious and unexpected feature of the crisis was the equanimity with which the excitable and emotional French people bore the material loss and grievous anxiety that attended the strike. Even the conservative papers struck a note of extreme indulgence with regard to the rebels, betraying more sympathy with them than with a government whose unprincipled policy was the real cause of the movement.

The situation of the ministers was, during some days, one of extreme difficulty, and M. Barthou, the minister of "les Travaux publics," faced it with a certain energy. Not only were communications stopped between Paris and the provinces; worse still: at a moment when the possibility of war in the East caused general agitation, the French Government was cut off from its agents beyond the frontier.

At the outset the Government endeavored to frighten the rebels into submission, but soon the set purpose and quiet perseverance of the leaders of the strike impressed the Cabinet and negotiations were opened. The post office delegates were received by the Ministers and in the end all their demands were granted save one—M. Simyan, their hated chief, being allowed for the time being, to remain at his post. It has been argued that by entering into negotiations with the strikers the Government betrayed its weakness, but no other course was open to the Ministers, whose moral strength has been long since weakened by their concessions to the radical party. Certain features of the post office strike are distinctly alarming: for the first time a class of public servants, well known as steady, quiet, respectable men and women, suddenly rebelled against their chiefs; their grievances, however real they might appear, being out of all proportion with the grave evils entailed by the movement.

But the real secret of the crisis lies deeper than the discontent of the post office servants; it is part of a social system that is at the present moment thoroughly undermined. For years past, the Government has flattered the evil passions of the multitudes; it has urged the working classes to assert their rights and neglected to teach them their duties; it has deceived them by false

promises of wealth, emancipation and happiness, and, by its crafty and relentless religious persecution, it has destroyed in the souls of the young the principles that alone make a nation morally strong.

The form of government matters little, but whether it be a monarchy or a republic, every Government that wishes to exercise a powerful influence must needs hold to the fundamental principles of justice, religion and morality that are the basis of public order and peace.

The power of syndicates, associations and unions among workers of all description is gaining ground in France as elsewhere; it would be folly to run counter to the movement, but, to direct it wisely and well, needs higher ideals and a stronger hand than those of the men who, at present, control the destinies of the country. "We can hardly call Government an association of politicians whose object is to use for their own ends the passions and vices of the democracy," writes M. Jules Delafosse, a leading French journalist; and M. Maurice Barrès, a member of the French Academy, touches the right note when he points out that Cabinet ministers who owe their official position to the encouragement they have given to strikes, are hardly qualified to preach order, discipline and respect to their discontented subordinates.

BARBARA DE COURSON. (B. N.)

An English Outlook

LONDON, APRIL 3, 1909.

The Catholic episcopate in England has lost one of its veterans by the death of Dr. William Anthony Johnson, Titular Bishop of Arindela, March 27. Bishop Johnson was a Londoner, born as long ago as 1832. He studied at Douai and at the English College in Rome, where he was ordained in the Advent of 1857, and where, two years later, he took the degree of Doctor of Divinity. When he began his work as a priest in the newly established diocese of Westminster, Cardinal Wiseman was at its head. One Sunday in 1865 his successor, Archbishop Manning heard Dr. Johnson preach a sermon, and next day to his utter astonishment the young priest was summoned to the Archbishop's house and told that he was to live there as one of his secretaries.

This was the beginning of forty-four years of unbroken activity under three successive Archbishops. He became Archbishop Manning's chief secretary and in many ways his right hand man. Cardinal Vaughan kept him by his side in the same capacity. He had been made a canon of the Metropolitan Chapter and gradually became its senior, when he was appointed its provost. In 1904 he was named Vicar-General, and next year on his completion of forty years of work at the Archbishop's House the bishops of England unanimously requested the Archbishop to petition the Pope to recognize Dr. Johnson's service to the Church by raising him to the episcopate. Hence the Titular Bishopric of Arindela, an honor Dr. Johnson would have avoided if he could, for there never was a more unassuming wearer of the mitre.

London journalists, non-Catholic as well as Catholic, will long remember with gratitude his patient, helpful courtesy whenever they came to him for information. He made friends of all who had any dealings with him. To the poor he was a generous helper. Most of the purse his friends presented to him, when he was raised to the episcopate, was very quickly distributed in this way. There never was a harder, more persevering worker. In those forty-four years he never took any holidays but a single day of rest now and then. Once

after many years he was persuaded to go away for a real rest and change of scene. The cab was at the door. His portmanteau was carried out. He had taken his seat and was telling the driver which station to go to, when a telegram was handed to him. "I must attend to this," he said, and went back into the house. He began writing at his desk, presently his luggage was brought back, and the cab went away. The holiday was deferred and then abandoned. He worked on without any real rest, and at last died in harness. His death was the result of a severe cold, of the influenza type, ending in bronchitis.

The bishops of England and Wales usually meet at Archbishop's House in Low Week. This year this annual conference has been deferred to a later date to enable the English episcopate to be represented at Rome at the beatification of Jeanne d'Arc on Sunday, April 18th. There will also be a strong contingent of English Catholic laymen. It is felt that there will be historic justice in this act of reparation on the part of England to the memory of "The Maid," and all must admit that it will also be a manifestation of sympathy for the Church in France.

Last year when the Archbishop of Cologne sent one of his canons to the London Congress to invite its members to the gathering on the Rhine in the coming autumn, he sent a very special invitation to the French, asking them to come in as large numbers as possible, and promising them a welcome that would show there was no question of frontiers and rival nationalities when it was a matter of uniting in doing honor together to the Holy Eucharist. Now that such persistent efforts are being made in certain quarters to create bad blood between England and Germany, there is the same reason for English Catholics being eager to give practical proof of their brotherly union with those of Germany. It is gratifying to note that in the navy debate in the Reichstag, last week, one of the Catholic leaders urged strongly that the Government should strive to come to an agreement in checking the ruinous competition in armaments that had begun between Germany and England.

This naval question has loomed large in politics here for a fortnight. There has been a good deal that is artificial about the scare in its latest developments. To tell the whole story of the crisis would be a long business. I can only touch on some points that must be noted if one is to realize what has actually been happening. Cabinet secrets are usually well kept, but for some weeks back, though ministers said nothing definite, the talk of their intimate associates was enough to reveal that there were two parties in the cabinet each bitterly aggrieved at the other's conduct. There is no doubt there was a sharp controversy in progress between the Asquith-Haldane group with its Imperialist leanings, and the Economists headed by Lloyd-George. In the end there was a compromise. Instead of building the eight big ships for which the Navy League and other advocates of a huge navy were clamoring, the Government announced that four ships would be built for certain, and that they would ask for powers to lay down four more if they thought it necessary. In announcing this decision Mr. Asquith made a decidedly alarmist speech in the House of Commons. The pith of it was that the Government had become aware that Germany was building big battleships at a much more rapid rate than the published naval program had indicated, and generally increasing her ship and gun building resources in a way

that made a neck and neck shipbuilding race with England quite possible, and that we must keep the lead at all costs. The speech was apparently meant to silence any efforts of the Radical and economical wing of the Liberals to divide the party on the naval question. It is most curious that Mr. Asquith did not state that the information as to the laying down of extra ships in Germany had been communicated to our Admiralty by the German Government itself, with an explanation that it would not increase the final number built and was only a measure of temporary convenience to keep certain private yards employed.

The Opposition seized on Mr. Asquith's statement as a proof that the Admiralty had been caught napping. Whatever the newspapers may have said there was no real alarm in the country. It was, and is, an artificially worked up agitation, but it will rally a considerable amount of support because it appeals to the Jingo imperialist sentiment, that is not peculiar to England, but makes the crowd in most countries shout, now for a big army, now for a big navy, something bigger than any one else has if possible—most of the shouting being done precisely by those people who have not to deplete their own belongings very much in the way of taxes.

The Opposition—not over-wisely—moved a vote of censure in the House of Commons. It gave Sir Edward Grey the opportunity of assuring the House that British relations with Germany were excellent, but that at the same time it would not be easy to propose a mutual reduction of armaments for the present on account of our maritime position. England could only enter on an agreement that would still keep her well in front of Germany, and our neighbors could hardly be asked formally to agree to this inferiority. The proposed censure was rejected by a majority of over 200, but the agitation will go on.

All the by-elections point the same way. The Government has disappointed many of those who were its own supporters, by its exaggerated militarism on the one hand, with the piling up of heavy taxation, and on the other by its truckling now to aggressive labor, now to the intolerant wing of the Nonconformists. Times have been bad, unemployment rife and business slack. This has enabled the Protectionists, who have captured the Tory Party, to raise the cry of "Tariff Reform the Remedy"—"England for the English"—"Taxation of the Foreigner," and the rest. They are undoubtedly making many converts. We Catholics sink all other issues in that of the defence of our schools and this has ranged us against the Government. When the General Election comes there can be no practical doubt that the Opposition will come into power with a good working majority. The Irish party will be as strong as ever, and probably the balance of parties will place it in a better position to exact concessions from the new Government. (By the way, Parnell used always to say that Home Rule would be given by a Tory Government when the time was ripe, because only such a Government could control the House of Lords.) The signs of the times point to a diminution of the present Labor party of 32, and the party is embarrassed by the decision of the Courts that trades union funds must not be used for political purposes, such as paying election expenses and a living wage to Labor Members of Parliament. Socialism is for the time being in the minds of all thinking men a less danger to England than militarism and Jingoism.

A. H. A.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, APRIL 17, 1909.

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The Guadalajara Trouble

Religion is taken seriously in Guadalajara, Mexico. The disturbances which occurred there lately, were occasioned by the circulation of a blasphemous publication which was scattered throughout the town. The blasphemy called for reparation, and, as our correspondent there telegraphed, solemn reparation services were held in the different churches. Some irreligious newspapers scoffed at these manifestations, adding further outrages. The Archbishop, Mgr. Ortiz, publicly censured these papers, and forbade the reading of one of them. Protests, signed by thousands of prominent Catholics, were issued against the outburst of anti-Catholic prejudice; a paper was published to resist this outbreak, a sharp controversy ensued, personal rancor was stirred, and the Governor privately intervened to quiet the agitation. There is now no disturbance, and the public blasphemy has been stopped.

The Facts in Prof. Schnitzer's Case

In the first number for April *The Outlook* resents the action of the Holy See in censuring Professor Schnitzer, of the University of Munich, and attempts to throw discredit on Rome for issuing against him what it terms an "automatic excommunication." Apparently, *The Outlook* did not take the trouble to ascertain the facts in this case. Professor Schnitzer could no more be tolerated by the authorities of the Church than could the venerable editor of *The Outlook* be retained in his position, were he to abandon his devotion to civic righteousness. In order to learn what precisely Professor Schnitzer had done, we cabled to the Central Bureau of the German Volksverein in München-Gladbach, Prussia, and obtained the following despatch:

The professor had written several articles in the *Süd-deutsche Monatshefte* on the study of legends, in which he declared that the miracles and resurrection of Christ are only legendary additions. Miracles, he says, cannot be recognized at all, and must therefore be ignored by the historical. In February, 1908, he published in the *Internationale Wochenschrift* a criticism full of hatred and

abuse of the Pope's encyclical on Modernism. Thereupon, the *suspensio a divinis* was inflicted upon him, i. e., he was no longer allowed to perform the duties of the ministry. At the same time the students were forbidden to attend his lectures. The professor refused to submit. To postpone the issue, he made a journey to Japan, to continue, as he said, his studies on comparative theology. After his return he joined the philosophical faculty; but as he had not yet submitted to the ecclesiastical authorities, they did not allow him to teach that branch, and since he persisted in his error, he was excommunicated. The excommunication was at first private but will now become public, as he continues to write against the ecclesiastical authorities.

The next time *The Outlook* talks assertively about papal excommunications, we shall know how to discount its utterances.

Dr. Patton and the Pope

In the confusion of misunderstanding and of adverse criticism which even at this late day is prevalent among non-Catholic teachers and writers in their comments on the stand taken by the Church authorities in regard to Modernism, it is refreshing to find a vastly kinder tone ringing out of the utterance of one of their great leaders in this country. Dr. Francis L. Patton, president of the Princeton Theological Seminary, an institution which appears to have lost none of the strong orthodoxy of Dr. McCosh's day, recently lectured in Buffalo on the fundamentals of Christianity: "Is there a personal God, and has He spoken to us through Jesus Christ." During his stay in Buffalo he was interviewed by the *Buffalo Express* and was asked: "Do you think liberal theology is weakening our churches?" "Yes, I do," was his reply. "Are the liberalizing influences growing?" "Yes, and the situation is going to be worse before it grows better," Dr. Patton said with emphasis, "the churches are drifting away from the doctrine of the Incarnation." "Then you sympathize with Pope Pius and his stand on Modernism," the reporter further questioned. "Yes, in a way I do," replied the Princeton theologian. And after a moment of deep thought, he added: "Yes, I agree with the Pope in his protest against the extension of liberal theology and those in the Catholic Church who are advancing it."

The veteran Presbyterian leader is right. The situation threatens to grow decidedly worse before it grows better. The loose manner in which the vital doctrines of Christianity are handled among us to-day, the flippancy of the so-called arguments advanced in dealing with such fundamental questions as the existence of a personal God, the divinity of Christ, the immortality of the soul, the existence of hell with its eternal punishment cannot but create danger to the simple faith of the less cultured among us. Not fortified by the sturdy strength of devoted study to cast aside the difficulties suggested, they meet the poison of liberal theology in our cheap popular

magazines, in our daily newspapers, in books which crowd the shelves of public libraries; our Christian dogmas are coming to be the subject of scoffing doubt, and of ridicule among the lowly in factories, in workshops, and even, if our Catholic workingmen are not shaken in their faith, they are frequently at a loss to answer the flippancy of modern thought that has filtered down among them. Does one wonder that the honest orthodoxy of the old Presbyterian churchman makes him agree with the Pope in his protest against the extension of liberal theology.

Strong But Not Extreme

Many of the Catholic papers of the land have been pleased to quote the statement of the well known Cardinal Mercier of Mechlin, made during a recent visit to Rome for the consecration of the new Church of Our Lady Immaculate and St. John Berchmans, a gift of the Catholics of Belgium. They have, however, emphasized but one thought of the great Churchman, that of the necessity of consecrating our forces to the development of the Catholic press. There is in his utterance still another note which, as it expresses a vital character of AMERICA, induces us to give in full the statement made by the Cardinal. . . . "Talking about newspapers, permit me to express the pain I feel every time I come to Rome and find that the immoral and anti-clerical press is every day gaining ground. This morning I went to celebrate Mass at the Church of St. Frances of Rome in the Forum. It was early, and near the church stood a news vendor. Everyone of the workingmen who passed by bought a paper and went on reading it attentively. They were all anti-clerical sheets. And then I thought: How is it that you do not succeed in giving greater development and circulation to the Catholic press in Rome? Take my word for it, the necessity of consecrating our forces to the development of the press is a necessity of capital importance at the present moment. I, bishop as I am, would delay the building of a church in order to help in the founding of a newspaper." . . . "These papers" (he is speaking of the Catholic newspapers spread among the people in Belgium) "are sincerely and entirely Catholic in spirit and intention, but they do not flaunt themselves unnecessarily as Catholic. We never fail to have in them articles and news that interest the different classes, and we give as little as possible of an explicitly sacred or religious tone. Thus our papers are made interesting to all kinds of readers, who become indoctrinated with sound views on moral and social questions."

Patriotism and Religion in France

There were some fine exhibitions of patriotism and religion in France lately, which even Clemenceau's arbitrary rule was obliged to respect. The first was the rebellion of the university students against Mr. Thalamas, because of his lectures against St. Joan of Arc. The hall became a pandemonium. The police were unable to protect him

against the hoots and groans of his pupils, and he could not make his appearance in the lecture room. The Government had to remove him from the professorial chair; even the Minister of Public Instruction, Doumergue, a Protestant, was unable to sustain him. Many students were arrested, tried and convicted. Their parents assisted at the Assizes, and were proud that their sons should go to prison for such a cause.

Mr. Camille Bellaigue is the musical critic on the *Revue des Deux Mondes*. His two sons, aged fourteen and twelve, had been arrested by the police, but when brought before the Judge, they were acquitted, not because they had not taken part in the commotion, but because they were considered to have acted without discernment. Their father, who was present, seemed to be sorry for the acquittal of his sons. "But," he interposed, "if you don't condemn my sons, you ought to condemn me. I wish to declare, and it is my right to do so, that I claim for myself the responsibility of a father in all its civil, civic and above all penal bearing, if that is possible, for all that my sons have done. Young they may be, yet they fully realized what they were doing, and I deem it an honor that they acted as they did in behalf of the religion of their country. You cannot reproach me with not encouraging them, on the day of Mr. Thalamas's first lecture. I, myself, brought them to the Sorbonne, and together we had the common joy of being among those who hissed and hooted down the professor from the chair he was occupying unworthily. In the streets, that very day, I shouted, '*A bas, Thalamas! Long live Jeanne d'Arc!*'" Other parents came and spoke in the same strain, proud of their sons and of the noble lesson of religion and patriotism they had given them. Mr. Lecomte spoke even more boldly to the judge when defending his son: "You are a Freemason," he said to the judge, "and Thalamas is a Freemason. This process itself is first and foremost a masonic affair, and therefore you are incompetent, *ratione personæ*, to pass a judgment." Such plain speaking is of happy augury for the country.

Less than thirty years ago General Hancock, then standard-bearer of the Democratic hosts, was made the butt of every petty paragrapher in the land, because he had said the tariff was only a local issue and should, therefore, not enter into national politics. Were he with us to-day how complete his vindication! The entanglements that make Speaker Cannon weary, and the vested interests that cry to Chairman Payne for considerate action show that either this tariff of ours is a purely local issue or it is selfishness run mad! Eastern interests, northern interests, the interests of the middle west, western interests, southern interests; protection for lumber, coal, iron, a duty of ten per cent. on hides, higher taxes on stockings, gloves and underwear—but who can enumerate the wearisome details?

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LITERATURE

The Maid of Orleans

I

Amid Domremy's forest shade,
Predestined unto deeds divine,
She moved, a simple shepherd maid,
Among her gentle sheep and kine.
Unheeded tended she the hearth,
The water drew, the cottage swept;
But angels marked her from her birth,
And round her footsteps vigil kept.

II

Unschool'd in worldly lore, nor wise
In aught save purity and truth,
Strange visions shone before her eyes,
Strange voices filled with awe her youth.
Beneath her blossomed orchard boughs,
Where homeward hummed the hiving
bees,
Were irised wings and haloed brows,
And chant of heavenly harmonies.

III

Amid the daisies of the field
She knelt to nurse a weaning lamb;
One flashed before with helm and shield,
His hair a burning oriflamme.
Prostrate she fell upon the sword
And, trembling, took his dread com-
mand—
'Twas Michael, Warrior of the Lord,
Who bade her free her native land.

IV

Sing, Rouen, sing the glorious tale
How fell the tyrant 'neath the sword!
For hosts of mail could naught avail
Against the legions of the Lord.
Sing, leaguered Orleans, of the day
She succored thee with heavenly aid,
When triumphed in the bloody fray
The snow-white banner of the Maid!

V

She bade her country's troubles cease;
She crowned her king at Rheims; then
fain
Had found again her childhood's peace
Among the meadows of Lorraine.
From camp and court she fain had gone
Back to the simple shepherd life,
And 'mid her doves and lambs had won
Oblivion of earthly strife.

VI

But Christ reserved an aureole
For her, more bright than crown of King,
And from the cleansing flame her soul
Unto eternal peace took wing.
From foul aspersion of her foes,
From hatred's tongue, from slander's
taint,
Sublimed in martyr death she rose
To deathless glory of the saint.

VII

To-day we hymn her praise with them,
The laurelléd and the glorified,

Who wear the martyr's anadem,
For witness unto God who died.
Sing, sing her fame, O grateful France!
Enshrine her name in golden love,
Who brought to thee deliverance
And from thy shore the tyrant drove!

VIII

And unto Christ, our King eterne,
Lord of the flaming seraphim,
While censers smoke and tapers burn,
Let rise the loud liturgic hymn!
His hand from thrones of pow'r doth
thrust
The mighty and their pride cast down,
The meek and humble from the dust
Exalted to His heavenly crown.

P. J. COLEMAN.

Personal Recollections of Joan of Arc.

MARK TWAIN (Samuel Clemens). London:
Longmans and Co.

The Maid of France. ANDREW LANG,
New York: Harpers.

Jeanne d'Arc. ANATOLE FRANCE, Paris:
Colmann-Levy.

We have selected this group from Jeanne d'Arc's numerous biographies as representative of non-Catholic opinion. Permeated as she was by Catholic faith and feeling, writers of her own church would naturally be better qualified to appreciate her motives; but two of the lives before us are proof that sympathy with the Maid and insight into her spiritual character are not confined to Catholic pens, while the third suggests that "some who came to mock have stayed," if not "to pray," at least to pay reluctant tribute at her shrine.

Mr. Clemens guarantees his story (the supposed memoirs of Jeanne d'Arc's page, Louis le Conte) as "faithful to her official history" though he will not vouch for "the added particulars." But these "particulars" have an historical as well as literary value; they give the atmosphere and color of the times and serve as a vehicle to stress probabilities and convey the personal viewpoint where conclusive evidence is lacking. His admiration of the Maid is absolute.

"She was the Genius of Patriotism embodied and made flesh . . . that noble child, that sublime personality, that spirit which has no peer in its purity from all alloy of self-seeking, self-interest, personal ambition. . . . A slender girl in her first young bloom with a martyr's crown upon her head and in her hand the sword that severed her country's bonds, she was the most noble life ever born into this world save only one."

From his desire to exalt his heroine springs the chief defect of his book; he is prone to strengthen his contrasts with forced antithesis and unduly depreciate her surroundings and her age. But thoroughly cognizant of his subject, he never allows his facts to get entangled in "the mass of

added particular"; even his picture of the religious element in her character is adequate and warm.

Mr. Lang's work is professedly critical, yet his conclusions coincide with Mr. Clemens's on every moot point.

Having made a complete study of all the original documents and other records of value and applied the laws of historical evidence, he finds in favor of the Maid. Her common-sense, her physical and mental soundness and her simple, honest truth he declares unquestionable; hence when she affirms that her Voices told her so and so, one has to accept her word however marvelous the message. But when these messages were prophetic of the unlikely, the unknowable and the seemingly impossible, and the impossible happened as foretold, then Mr. Lang gives it up. He is unwilling to accept the supernatural, but he sees no alternative.

Anatole France is more daring. He belongs to the school that decries a personal God and also those who believe in Him. Hence an alternative for Divine interference must be found. What savors of the miraculous must go, even if his country's Deliverer and the purest character in its history has to go along with it. If facts support the miraculous, so much the worse for facts. As a result Mr. Lang is able to enliven his narrative with the frequent contradictions, absurd hypotheses, false interpretations and positive misstatements of M. France. He insists that Jeanne's Voices sprang from her own subconsciousness and again that she was indoctrinated by priests who were constantly around her, but he makes her despise priests and desire the exclusive society of soldiers when the necessities of his theory require this attitude. He describes her as an imbecile when, Divine support excluded, the deed he narrates would imply commanding genius. Dunois and d'Alençon swore to her marvelous military capacity and other qualities at variance with his theory, hence he knows that they lied. In fact, he relegates one hundred and twenty-three sworn witnesses to the "Ananias Club," when their evidence will not fit in with his hypothesis. That the documents cited in his notes, which are accurate and ample, frequently contradict his text or fail to prove it, matters little; few readers verify references.

A somewhat confused critic in the New York Times admits that "the Frenchman is forced to make the testimony correspond to his hypothesis" and then pronounces him "a scientific historian." He comes to M. France's aid with the helpful suggestion that "'automatisms' account for her knowledge of the King's secret, the buried sword of Fierbois, her arrow-wounds, etc."; but Quicherat, who though a rationalist is scientific, has this to say about such facts:

"They rest on bases of evidence so solid that we cannot reject them without reject-

ing the very foundation of history. Whether science can account for the facts or not the visions must be admitted and the strange spiritual perceptions that issued from the visions. These peculiarities in Jeanne's life seem to pass beyond the circle of human power."

"The Scots," says Mr. Lang, "stood for her always with pen as with sword," but he forgets that Glasdale, who fought her fiercely and insulted her grievously, was a Scot. His judgment seems at fault in the puzzled matter of "recantation." There were two documents, one of six lines, which was signed and afterwards destroyed; the other, a much longer one and admittedly spurious, was substituted adroitly for the first. Was the first a repudiation of Jeanne's Voices and her mission? Mr. Lang believes it was, because Jeanne protested next day that it was a "sin," that her Voices reproved her and that she did it "through fear of the fire." But if her denial was complete why should Cauchon substitute another? Would not the mere semblance of recantation merit reproof from the Voices of perfection and seem sinful to one so true and brave as Jeanne d'Arc? However this may be, such a momentary weakness does not influence Mr. Lang's final verdict:

"She was the consummation and ideal of two noble human efforts towards perfection. The peasant's daughter was the Flower of Chivalry, brave, gentle, merciful, courteous, kind and loyal. . . . Spenser could not create, Shakespeare could not imagine such a being. She was the most perfect daughter of her church; to her its sacraments were the very Bread of Life; her conscience, by frequent confession, was kept fair and pure as the lilies of Paradise. In a tragedy without parallel or precedent the Flower of Chivalry died for France and the Chivalry of France which had deserted her; she died by the Chivalry of England, which shamefully entreated and destroyed her; while the most faithful of Christians perished through the dull political hatred of priests who impudently called themselves 'the Church.'"

The perusal of these three biographies suggests the conclusion that no honest man can study the life of Jeanne d'Arc without becoming her admirer and defender, and that the writer who depreciates her character impugns his own.

M. K.

The Catholic Who's Who and Year Book. F. C. BURNAND, London: Burns and Oates.

We welcome the second number of the biographical Year Book of British Catholics. In the preface to the former issue the editor congratulated the originators

and compilers of the work, on the results of their painstaking labor. The volume for 1909, with its additional six hundred names, presents an opportunity for still further congratulations. It contains not only additions but also important corrections, as when Louis Duncombe Cameron in the 1908 edition appears as Ludovick Charles Richard Cameron in 1909 with other changes in the body of the sketch itself. These emendations, however, do not seem to be numerous, and are only practical applications of the laws of evolution and development as applied to the work of a painstaking compiler.

It is not clear why Americans should be given a place in this Roll Call of British Catholics. About fifty citizens of the great Republic are thus honored. All our Archbishops are there, except Archbishop Moeller of Cincinnati; of course Archbishop Pitaval's appointment to the See of Santa Fé took place after the publication of the work.

Aside from the selection of the Metropolitans it is interesting to note who are the prominent American Catholics, lay and cleric in the opinion of the discriminating English editor. There are sketches of Bishop Spalding and Bishop Conaty, of Father Searle, the head of the Paulists, Father Zahm, provincial of the Congregation of the Holy Cross, and Father Sherman, the Jesuit, who by the way is not, as stated, a member of the Maryland-New York, but of the Missouri Province. Editors and authors are represented by Father Lambert of the New York *Freeman's Journal*, Father Hudson, of the *Ave Maria*; Father Tabb, the poet; Humphrey Joseph Desmond, of newspaper-syndicate fame, and Charles Warren Stoddard, whose "South Sea Idylls," it is recorded, is spoken of with high appreciation by Robert Louis Stevenson and W. D. Howells. Major-General Coppinger is singled out presumably as the foremost Catholic in the Army, with Bellamy Storer and Maurice Francis Egan of the diplomatic corps; Charles J. Bonaparte of Mr. Roosevelt's cabinet, and William Bourke Cockran, Congressman, Statesman and Orator. But why omit Edward Douglass White and Joseph McKenna, both of the United States Supreme Court, the latter also a cabinet officer under President Cleveland?

The American Catholic layman is further represented by William J. Onahan, President of the Chicago Public Library; the late Francis Marion Crawford, the novelist; J. Godfrey Raupert, lecturer on Spiritism, and Thomas St. John Gaffney, the present Consul-General of the United States at Dresden. One of the delightful surprises of this new issue is the sketch of Richard Croker, "for a long time leader of Tammany Hall," and the

winner of "the Derby with 'Orby,' 1907."

This valuable compilation introduces us to several American celebrities, chiefly women, who have drifted away from these shores and have become virtually, if not legally, subjects of His Majesty, King Edward VII; Madam Albani, the prima donna, for instance; Alice Tobin, of California; Louise Imogen Guiney, of Boston, and "our Mary," Mrs. de Navarro. Of those who remain with us, Agnes Repplier, of Philadelphia, and Rose Hawthorne Lathrop appeared in the first issue, and to the new edition are now added Marion Ames Taggart, who is referred to as a descendant of a Bunker's (sic) Hill hero; Katharine Conway, of Boston, and Frances Tiernan, of Salisbury, New Carolina, wherever that is, this year's recipient of the Lactare Medal.

We noticed one inaccuracy in the treatment of the American sketches, and that is rather startling. Reginald Count Ward, a native of Boston, "the possessor of many foreign decorations," and "ex-Consul-General for Roumania in London," who in the issue of 1908 is referred to as a kinsman of Artemus Ward is evolved into "a great-great-grandson of the American humorist, Artemus Ward." As "Artemus Ward" is but the pen-name of Charles Farrar Browne whose popularity in England where he died in 1867 was even greater than in his own country, the error is not only surprising but amusing. Were the facts as recorded, it would be the first instance of the transmission of a pen-name to one's descendants. This little sketch reads like a paragraph from the pages of *Punch*, prepared by "Artemus Ward" himself for the delectation of English readers. It is a refreshing oasis in the desert of monotonous accuracy. *Quandoque dormitat Homerus*. The most painstaking biographer will occasionally nod. There is an Artemas Ward, who was a distinguished general of the American Revolution.

For those who are familiar with the names of episcopal sees it may be a matter of indifference, but we venture to suggest that it would be a decided improvement to catalogue the prelates under their patronymics, and not as is done in this volume, under the names of their dioceses. If the present arrangement is preserved, at least a cross reference would be helpful. Only the initiated will look for the Rt. Rev. Wm. Anthony Johnson, Provost of Westminster, under the title of *Arindela*, which is his titular see.

The usefulness and general accuracy of the "Catholic Who's Who for 1909" only whets our longing for the "American Catholic Who's Who," which Georgina Pell Curtis has in preparation and which we trust will be speedily forthcoming.

E. P. S.

Catholic Footsteps in Old New York. WILLIAM HARPER BENNETT. \$2.50. New York: Schwartz, Kerwin and Fauss.

Do New York Catholics know local history from their own special viewpoint? It is to be feared they do not. It is not taught in our schools, and there are no present text-books from which to teach it. In September next we are to have an elaborate ceremonial to commemorate the sailing up our great river of the sea-rover Henry Hudson in his Dutch Half-Moon. Yet few of those who will join in the celebration know that years before Hudson, the first European vessel to enter our bay was the French Caravel Dauphin commanded by the Catholic Giovanni Verrazano, and he called Sandy Hook, the Cape of St. Mary. This was about the last of April, 1524. The year following, another Catholic, the Spaniard, Estevan Gomez, was here and named our bay after St. Christobel and the river the San Antonio. Hudson came eighty-five years after Verrazano. Mr. Bennett begins his excellent compilation with Verrazano, and tells his story of old New York in a most entertaining manner, all through the centuries that follow down to 1808. To do this he says one "must wander far afield and gather cubes from many lands to construct the wondrous mosaic pictures of its rise, its progress and its present greatness."

The author shows himself a deft constructor for, although much of the material he uses can be found scattered about in many places, nowhere else can it be made so readily and practically available as in the shape in which he offers it. The volume makes one of the most serviceable and attractive contributions to our local historical records published in some time. Its title fully describes the contents which a copious and well-digested index puts instantly at the command of the student, who is further helped by the long list of authorities cited in the bibliography.

Supplementa Editioni decimae septimae Compendii Theologiae Moralis (Sabetti-Barrett) *adjecta* a Timotheo-Barret, S.J.

This work consists of two supplements. The first containing sixty-eight pages includes the text of the *Ne Temere* Decree on Matrimony, also the decisions of the S. Congregation of the Council interpreting this Decree, and a Commentary by Fr. Barrett, Professor of Moral Theology in Woodstock College. The second supplement in eight pages consists of recent decrees of the Roman Congregations on various subjects.

In reading Fr. Barrett's commentary on the "*Ne Temere*" one cannot fail to be convinced that he has made a very careful study of the Decree itself and of the many interpretations given by other writers. The result of his labors is a full, clear, and yet concise view of what we should hold

upon the new matrimonial legislation. The writer is always ready with a solid reason or principle to sustain whatever opinion he adopts, and it would seem that any opinion which he defends may be safely followed.

In bestowing this well merited praise on the commentary before us, it is not intended to signify that in every particular, however minute, the writer holds the opinion which should be most commended. Thus, on page 64, treating the question—"Cuinam parochus emolumenta stolae remittenda sint"—he makes several hypotheses, giving a fitting answer in each: then he adds—"Si uterque habet domicilium in una parochia, menstruum vero commorationem in alia, regulariter, ut nobis videtur, sunt dividenda, uterque enim parochus poterat licite assistere, et emolumenta indubie pertinent, salvo meliore iudicio, ad eum qui licite assistit." The meaning of the writer seems to be that the *emolumenta stolae* should be divided between the *parochus domicilii* and the *parochus menstruae commorationis*, because each of them could licitly assist at the marriage. Many, we think, will disagree with this view, holding that the *parochus* who has been asked to assist and who does actually assist as the authorized witness of the marriage may lawfully keep the *emolumenta stolae* without any division.

In concluding this brief notice of Fr. Barrett's commentary, it may be asserted without hesitation that the work will be eagerly read by the clergy of the United States and that they will find it a most useful aid to the proper understanding of the new marriage law.

The Christ, The Son of God. L'ABBÉ FOUARD, New York: Longmans, Green & Co. Price 25 cents.

This is Abbé Fouard's masterpiece in a form that brings it within the reach of all. Though two large volumes have been compressed into one, it is clearly printed, appositely illustrated and presents an attractive appearance. In the thirty years that have elapsed since its first issue, numerous lives of Christ have been given to the public, especially in recent years when the Saviour's words and deeds became the battling ground of various schools of thought. Yet Abbé Fouard's work not only maintained its ground but grew steadily in favor. It is an arsenal of Christian piety and love, appealing equally to head and heart. There is no other Life that more fully satisfies the yearnings of Faith; and there is no "modern" heresy or other sceptical lucubration unanswered in its pages.

Withal it is easy reading. The scholar will gather more; but the skill of style and touch of sympathy with the intrinsic interest of the narrative, will take hold of every reader. The author had digested the literature of the subject, traditional and

critical, and studied the land and people on the spot, "following the Master step by step from Dan to Beersheba," he draws from contemporary history the thoughts and manners of the times. The Gospel writers constantly allude to customs and habits utterly divergent from ours, and, moreover, their aim was not to give a complete life of their Master, but "to show forth in Jesus the Christ whom they adored." Looking at facts and persons from the Eastern view-point, Abbé Fouard has been able to re-build for us the vanished world of Gospel days, and expand, collate, explain and complete the work of the Evangelists.

"This Life of Jesus," says the author, "is an act of Faith." It should awaken or strengthen Faith in every reader.

The *Annales Religieuses d'Orléans* thus describes the arms of Jeanne d'Arc:

"Two different armorial bearings are mentioned in connection with Jeanne d'Arc, those which she herself assumed at Poitiers, and those which Charles VII assigned when he ennobled her and her family. The latter are qualified as 'royal,' the former as 'personal'—the only ones she used, at least up to her stay in Tours. There in obedience to the Heavenly Voices she had a figure of Christ blessing the lily of France, the words 'Jhesus-Maria' and other emblems embroidered on a new banner. Did this banner retain the blue shield and white dove of Poitiers? It seems most probable. If so it was with these 'personal' armorial bearings attached to the Tours banner that La Pucelle assailed the English forts at Orleans. She never assumed the Royal armorial Bearings at any time, though her brothers adopted them, but she was greatly attached to those she received from heaven.

"After the Poitiers committee had reported in her favor, Charles appointed her Commander-in-chief and ordered that she be equipped with arms in accordance with her dignity. Along with the white armor befitting 'The Maid,' she was presented a banner in sign of authority. She added, as was customary, an emblem of her own choice, probably suggested by her saints. This emblem consisted of an azure shield with a white dove holding in its bill a banneret inscribed with the legend: *De par le Roi du Ciel* (from the King of Heaven).

"Louis XIII thus blazons the arms granted to Jeanne's family by Charles VII: 'Azure with silver sword pommeled in gold, bearing a golden crown, flanked with golden lilies.' Hence, at her festivals we are free to use either symbol or both. If one is to be chosen, we should select Jeanne's 'personal' arms, for these were designated conjointly by the Maid and by her Saints."

EDUCATIONAL.

Mr. James A. J. McKenna, Assistant Indian Commissioner, Canada, in his evidence upon Indian Affairs before the Canadian Civil Service Commission, made the following weighty statement in respect to Indian Education and Indian Missions:

"In our Industrial and Boarding Schools, which are the chief and most effective agencies of Indian Education, the State stands *loco parentis* to the children in the fullest sense. The children are removed entirely from the care and guardianship of their parents and come directly and exclusively under State tutelage. For their ethical training it is essential that provision should be made. One way—and the only alternative way to that followed—would be for the State to create a sort of composite ethical system of its own. This, to say the least, would be a dangerous experiment. The other—the way approved by experience—is the employment of the means afforded for ethical training by the different churches which have done and are doing missionary work among the Indians. There are people who consider it an evidence of advanced thought to belittle the work of the missionaries; but those who have studied the Indian question seriously and at first hand find it difficult to adequately describe the civilizing influences of their devoted labors. I have seen the effects of these influences far in advance of the operation of our civil system, and can bear witness to their great benefit to the State."

Mr. McKenna, formerly a contributor to *The Catholic World*, has had long and varied personal experience of Indian schools in the Canadian West, which he has traversed in every direction as the chief practical representative of the Indian Department. Some years ago he accompanied the venerable Oblate missionary, Father Lacombe, in a conciliatory government visitation of remote Indian reserves.

The Fifth Annual Report of the Reverend Superintendents of Catholic Schools, Archdiocese of New York, issued by the New York Catholic School Board is a chronicle of Catholic School achievement edited by Fathers Thornton and Smith, the Reverend Superintendents of Catholic Schools. It purports to give a "complete directory and the statistics of all the Catholic Schools in the Archdiocese for the centennial year 1908." Even a cursory reading will show that the purpose of the editors has been fully attained. The Report opens with an address to Archbishop Farley in which the Right Reverend President of the School Board acknowledges the inspiration and encouragement given by the Most Reverend head of the Archdiocese, who has made it a

supreme effort of his administration to bring the religious schools of New York to the high grade of excellence they enjoy to-day.

Then follow full statistics of schools and teachers and pupils, a useful recapitulation and a summary, a statement of the standing of the two Catholic High Schools, a classification of schools according to register and similar useful documents which will appeal to the student of school activities.

A brief historical review of the work accomplished for Catholic education in all its departments in the Archdiocese during the hundred years of its existence, two papers touching upon topics of special interest to school directors, and a copy of certain disciplinary regulations in force in the schools, have been incorporated into this report.

Certain details mentioned in the summary of recapitulations will prove of particular interest to all who desire to keep in touch with the great work done by Catholics in the cause of religious education. There are in the Archdiocese of New York, which is one of the chief centres of Catholic life in the world to-day, 139 schools; the total value of school property is \$11,016,858.00, and the annual cost of maintenance for all the parish schools is \$744,420.00; the total number of pupils on register was 70,002, of these 65,559 were on record as in actual attendance during the major portion of the school year; of the 1,547 teachers engaged in the work of the schools, 993 are religious, and 554 are lay teachers; the total number of classes is 1,325; the total number of candidates from the schools for New York Regents' Examinations during the year was 4,998, and the total number of examinations accepted from these by the Regents "for counts," was 15,006; finally the total number of pupils entered from the schools in Catholic High Schools and Colleges for 1908 was 519. A splendid showing certainly for the prosperous condition of Catholic Schools in New York, and a striking evidence of the sacrifice our people are willing to make "for principle's sake." Fathers Thornton and Smith are to be congratulated upon the thoroughness of the work done and upon the general excellence of their report.

The third annual report of the president and treasurer of the Carnegie Foundation for the Advancement of Teaching is a complete record of the work done by the officers of administration and trustees of Mr. Carnegie's notable foundation. It contains the minutes of the current business of the year; brief papers involving some financial questions in colleges admitted to the privileges of the fund; an explanation of the reasons inducing the trustees to concede these privileges to tax-supported institutions in opposition to the original purpose of the foundation;

a summary review of general educational progress and problems; a condensed statement of the general purposes in education of denominational boards; a word "de mortuis;" the report of the treasurer, and finally a list of tables which will prove a benefit to the student of the economic questions involved in the distribution of the fund.

The necessary brevity of a notice will not forbid the expression of the regret that Mr. Carnegie, in the beneficent purpose of his foundation, could not see his way to an acknowledgment of the immense good done by private and denominational colleges throughout the land by allowing them to enjoy the favor of his benefaction. Contrary to a statement in one of the papers of the report—*there are private colleges*. And there is no reason drawn from the notion of educational work which denies the possibility of the fullest and happiest results in true educational training to the efforts of those who toil in private colleges. These will of course almost necessarily be denominational schools. Besides, there are men high in the councils of educational associations to-day who are not slow to proclaim the splendid achievements of these unselfish efforts despite the lack of rich endowment and equipment enjoyed by the institutions admitted to the Carnegie fund. It is to be regretted, we repeat, that professors in such schools may not be comforted in their honorable striving by the prospect of the relief which the fund allows its beneficiaries in the darkening of their life's evening. However, one may question whether the independence of scholarly freedom is not a better guarantee of fitness for the liberalizing ways of true culture than is the eagerness of some to do away with denominational restrictions in order to meet the requirements of Mr. Carnegie's fund.

The Status of Gaelic in the new university is the most widely discussed topic in Ireland. The county councils and other corporate bodies generally have passed resolutions in favor of making Gaelic essential for matriculation, while the Dublin corporation, by unanimous vote, would make Gaelic compulsory in the matriculation examinations of all Irish universities alike. An article by Canon O'Leary on the subject in the *Dublin Leader* has created comment. He claims that "Irish of the fair and market" is quite a different thing from "English of the fair and market"; that Gaelic has already proved an intellectual and moral stimulus in Ireland, and educational "experts" who are ignorant of Gaelic are not competent to pass on its value; that the historic language of a nation is essential to its national university, especially as the majority demands it, and the inconvenience of the few should not outweigh the advantage of the many.

The Catholic students of the German universities have always banded together in societies, "Vereine" or "Verbindungen," which although along somewhat different lines in non-essential matters, succeeded in keeping up a truly Catholic spirit and enabling their members to enjoy the benefit of Catholic surroundings as far as this is possible. But the purpose of these societies emphasized more the sociable side of life, though they have frequently been the starting point of literary enterprises, of works of piety and charity. These societies are the nurseries of the men that afterwards take the lead in the defense of "truth, right and freedom." The Germans believe in federation everywhere, and these student societies form national "leagues called "Cartells," in all universities.

Without interfering in the least with these flourishing associations, student societies of another kind, have of late come into prominence, for scientific, literary and charitable purposes. Within a few years not less than thirty have been formed. The purpose of the eighteen "Academic Vincent-de-Paul Societies" is explained by their name. The "Görres Societies" "Leo" or "Pius Associations," commonly pursue a scientific or literary aim. To these must be added about forty "Academic Societies of St. Boniface" of older date, which raise funds for the support of Catholic Churches in Protestant districts. Here, too, the idea of federation has already struck root. Last year a good number of them formed the "Academic Alliance," and issued a periodical. Just now, in that great centre of Catholic social activity, München-Gladbach, another periodical has been started to assist the efforts of university students in this line, the "Sozialen Studenten-Blätter."

SCIENCE

Farthest South.—Lieutenant E. H. Shackleton, of the British Navy, has immortalized his name by reaching a Southern latitude of 88 degrees, 23 minutes, coming within 111 miles of the South Pole. This achievement entirely eclipses Nansen's famous uplift of the Northern record from 83 degrees 24 minutes, to 86 degrees 14 minutes, which, great as it was, was but a jump of not quite three degrees, while Lieut. Shackleton's advance beyond the previous Antarctic record (82 degrees 16 minutes) is more than six degrees. Although the British naval officer and his party suffered from the bitter cold in spite of the fact that they chose to travel in the Antarctic summer season, yet it is well to remember that when he uses the peculiarly English phrase, "seventy-two degrees of frost," he means exactly what he says, viz., seventy-two degrees below the freezing point, or forty degrees below zero, a temperature which is not at all uncommon in

what is called the temperate zone. This point has been overlooked by most of the newspapers on this side of the Atlantic. They have taken the phrase to mean seventy-two below zero, which is rare even in the arctic winter. The lowest temperature, "89 degrees of frost," or 57 below zero, was recorded on August 12, which is, of course, midwinter in the southern hemisphere. On the whole, this expedition has been successful beyond the most sanguine expectations. The exploring party went as far South as their provisions and the loss of several ponies allowed; in fact, on their way back they were more than once without food for a day or more at a time. A special party, headed by Professor David, reached the southern magnetic pole in latitude 72 degrees 25 minutes, longitude 154 east. Another party accomplished, on March 10, 1908, the first ascent of Mount Erebus, the southernmost volcano in the world, 13,200 feet high. They found on the summit an active crater half a mile in diameter and 8,000 feet deep, ejecting vast volumes of steam and sulphurous gas to a height of 2,000 feet.

A Novel Form of Telescope

That astronomy, the oldest of sciences, is not letting her old age be a bar to the youthful vigor required in inventing and perfecting new kinds of apparatus, is now and then emphasized in a way that even the most unprofessional may understand. Sometimes also these inventions come almost as a shock even to experts, not to mention the rude handling they inflict upon the time-honored traditions and ideas. Such an innovation has lately been described in the *Astrophysical Journal* for March, and in the *Scientific American* of March 27. It is a new form of reflecting telescope, invented and constructed by Professor R. W. Wood, of Johns Hopkins University, Baltimore.

This new instrument rests upon the principle of the so-called centrifugal force which is generated when a body is revolved in a curve, in consequence of which it shows a tendency to remain on the tangent line and to recede from the centre of motion. When a liquid is thus set in rotation, it is depressed in the middle and rises at the outer edges, and its surface then assumes the form of a true paraboloid, such as is generated by revolving a parabola about its axis. As this is the very same surface that must be given at such pains to the mirror of a reflecting telescope, the idea has probably occurred to many to construct such a telescope by rotating mercury in a shallow cylindrical dish. Any one, however, who has ever used mercury in connection with a telescope, and knows by painful experience its extreme sensitiveness to the least tremors and air cur-

rents, would unhesitatingly condemn such an idea as puerile and unworthy of a serious thought. Still, as the world owes some of its best inventions to the boldness with which similar absolutely certain judgments have been attacked and reversed, Professor Wood determined to ascertain if possible whether, after all, the difficulties were insurmountable. A small instrument, seven inches in diameter gave such promising results, that he ordered the construction of a 20-inch machine by one of the best instrument makers in the country. A small electric motor set the dish of mercury in rotation, but it did this in an indirect manner in order that the vibrations of the motor might not be communicated to the mirror. For this purpose a wooden pulley, which was driven directly, dragged the dish along by the tension of six rubber threads attached to brackets on its rim. Five minutes were generally required to set the mercury in complete and uniform rotation. With a speed of only 12 revolutions a minute, or one turn in 5 seconds, the mercury mirror had a focal length of 15 feet, and with 20 revolutions the focus shortened to about 3 feet. The focal length of this novel telescope is thus entirely under control.

In order to ensure greater stability, the rotating mirror was firmly mounted upon a concrete foundation at the bottom of a well 15 feet deep. All the sources that might cause ripples in the mercury were patiently traced and eliminated as much as possible, the most difficult one of all, which Prof. Wood had not yet completely eradicated, being variations in the absolutely uniform speed which is necessary to make a successful mirror.

The most formidable difficulties in the way of making this new form of telescope a practical competitor with the ordinary refractor and reflector, are chiefly two: absolute uniformity of rotation and ground tremors, these latter being so great that the approach of a horse and carriage could be detected at the distance of an eighth of a mile. Patience and genius may probably succeed in conquering them entirely.

It is evident that as the surface of the mercury must be horizontal, the telescope points permanently to the zenith and cannot be made to follow a star. This difficulty may be remedied by one or two plane mirrors placed above and driven by clockwork. The whole construction is, however, so enormously less expensive than an ordinary reflecting telescope, that this new form of instrument may perhaps be made of a large size and rapidly transported to places where important bodies, such as Mars at opposition, or the totally eclipsed sun, or new stars and the like, pass through the zenith, and thus enable astronomers to

secure large-scaled photographs of the heavenly bodies at important times. It would be rash at present to predict the practical success or failure of this novel form of telescope.

WILLIAM F. RIGGE, S.J.

ART

The Eighty-fourth Annual Exhibition of the Academy of Design.

Year after year one is not conscious of a marked difference in the paintings, but they are so uniformly good that it has become an impertinence to express hope for the future of American art. Potentially, the future is there already. We may be less spirited than Paris but our art is genuine, sincere, earnestly studious; one feels an underlying solid quality in it as of roots struck deep in fertile ground. To-morrow we shall see it, like certain trees of the southern springtime, bear its flower and its fruit at once.

For a type we place here immediately, Y. G. Brown's "American Farmer," resting in the midst of his work, with the peace of the wide land spread behind him. It is a splendid, soldier-like figure, of big build and great strength, the face under the brim of the cavalierish hat, shrewd, sunburnt and honest. He seems to be used as a symbol for the apotheosis of the soil; but Mr. Brown quotes from Burns, that of the rank being only the stamp of the guinea. "The man's the gold for a' that." Another palpably American type, not far from the Toiler, is Wm. J. Whittemore's delightful "Coquette." The piquancy of the title is in the archness and innocence of this little miss, scarce out of childhood, with her charming face, her azure eyes, and the concentrated mischief of her smile. We pass to Preraphaelitism in Charles Winter's decorative "Pandora." It is admirably designed and rather exceptional, as there is very little symbolic matter in the gallery. The frame is notable, as it is perfectly at one with the subject and its style. Gedney Bunce has a Turner-like and effective "Venezia." Mrs. Kenyon Cox's two children, "Belinda," and the sturdy "Little boy green" are very attractive.

The most delectable children on view, however, would seem to be Miss Lydia Emmet's "Playmates," a saucy boy in a sailor-suit and his small sister in a gray-blue smock. They cuddle together with a kitten between them and have no idea in the world of the admirable brush work done upon them. One is almost annoyed to find that the Sargent portrait of Miss Vanderbilt (Countess Laszlo Széchenyi), which is wholly superficial, is, nevertheless, the most haunting among the likenesses. This slim girl, with her dark-lashed, sapphire eyes, simple white dress and the blue sash that Sargent paints

with his usual extraordinary dexterity as to textures, is less satisfying, in a way, than the Emmet group hard by of a "Lady and her children." There is a learned richness and depth, and a perfect harmony of warm intonations in the latter; and yet, it is the Sargent face that remains most memorable. A work that has required no little study is Charles Bitteringer's "After the Ball," with its problem of double illumination. The sisters are removing their wraps, and the lamp-light falls on faces, posies and flounces. It is a pity that the bird-and-flower pattern on the old-fashioned wall should be so high in color where the glow searches it. It almost reaches the foreground. Colin Campbell Cooper makes a picture out of sky-scrappers, trains, and smoke. "Grand Central Station," of all places! He would deserve a vote of thanks were it not that he probably paints as he sees and has found poetry and picturesqueness where one expects them least. Paul Conroyer has his visions of New York, too. A little greyness, a little mist, snow melting and a wet pavement, and "Madison Square" is loveliness. There is cleverness to the verge of impudence in Harry W. Watrous' tailor-made poster girls gossiping in black and white over their light refreshments: "Some little talk of me and thee there was" but it is clean of line and color and distinctly original. Large, serene and most tranquil is Chauncey Ryder's "Northern Coast of France," quiet green cliffs under a big sky of light grey and quiet water running in among the boulders. Emil Carlsen's "Surf," instead, throws the white spray up in cataracts. Admirable are Paul Dougherty's two marines, "Between the Cliffs," and, still more, his "Golden Moonrise," the broken light shining down into a gully, over the wide face of the waters, and the reeking rocks. The color is unusual for a marine, being a scheme of yellows and warm browns. F. J. Waugh's "Cove" is good, too; broad, picturesque, and chromatic. Birge Harrison's "Twilight on the Seine" is in deep blues, a great bridge spanning the tide and shadowy tugs plying beneath the arches. Another indigo picture is Miss Wigand's prize, "Woman in Blue," excellently drawn and painted. Of Bruce Crane's landscapes we preferred "The Dash of Winter," so sober and refined, so delicate and harmonious. Albert Groll's plains are always interesting and robust in treatment. Eaton's "Song of the Pines" has a poetic charm of its own in its very gloom. The Tunness medal goes to Ben Foster's "Early Moonrise," purplish haze over the hills, sheep wending homeward, and the great silence of the end of day.

The sculpture showing is not very extensive and not of unusual interest, there are one or two good busts and some

clever animal subjects. Chester Beach's small but beautiful "The Awakening Marble," life emerging from the sculptor's block, was the only imaginative theme we could detect.

Der Tabernakel einst und jetzt. Rev. F. Raible. Herder. Fribourg. 1908. An interesting book on the history and art of the tabernacle. Liturgic and æsthetic questions are discussed fully. The most perfect tabernacle ever made is the exquisite Florentine of "Orcagua," but the author, considering the ideal not yet attained, offers the subject to the enthusiasm of young artists of our own day.

The Illuminated Roll of the "Exultet." M. Leopold Delisle, a Belgian scholar, calls attention to a Norman-Sicilian choir-book in the Royal Library at Madrid. It is probably of the eleventh or twelfth century and contains a beautiful miniatures rendering of the "Exultet jam angelica turba cœlorum," that rare blessing of the Paschal candle on Holy Saturday. In many places in Italy while the deacon sang the "Exultet" from the ambo, a large illuminated scroll was unfolded gradually before the eyes of the people that they might follow the lesson in the pictures and be attentive to the noted narrative.

Exit the Dolls. It will be an immense relief to many to learn that the dressed and wigged images used for devotional purposes are to be excluded in future from Italian churches. Those that are not "too ugly" may be retained a little longer. "This is the Holy Father's wisdom not to create a revolution." The introduction of new ones is rigorously forbidden. This order, with others of a like nature, emanate from the Cardinal Secretary of State.

The Society of American Art Collectors has been exerting itself for some time past to organize an exhibition of American art in Paris. It is believed now that the exhibition will take place next July, the arrangements to be entrusted to Senator Clarke.

The Venice International, always important and a favorite exhibition among the many lovers of Venezia la Bella, is to be inaugurated on the 17th of April, and will remain open until the autumn.

Sargent is pronounced at the Royal Scottish Academy with his portraits of the Duke and Duchess of Connaught.

At the International Society in London, J. Rodin wins new laurels with his "Jeunesse de Minerve," a beautiful and subtle female head of the most delicate workmanship. Rodin's marbles always mean a great deal more than they merely represent.

GABRIEL FRANCIS POWERS.

ECCLESIASTICAL NOTES

Bishop Conaty, of Los Angeles, Cal., is preparing for his *ad limina* visit.

Bishop Colton, of Buffalo, N. Y., has purchased a site for a new Cathedral, changes in the character of the neighborhood of the old church making a move desirable.

Brother Alexius Jansen, Superior of Twyford Abbey, London, has been appointed Provincial of the English province of his Congregation. He was formerly Master of Novices at Chicago.

Columbus Day, October 12, is now a legal holiday in the State of New York. Credit for this action by the legislature is largely due to the efforts of the Knights of Columbus.

An official paper has been started by Bishop Jones for the Diocese of Porto Rico. It is printed in Spanish and English and is called "*Borinquen*." Bishop Jones went from Philadelphia to his episcopal charge and knows the value of the press as a factor in modern church work.

Under the direction of the Rev. Wm. J. Finn, C.S.P., the Paulist Chorister Society of Chicago, will give the oratorio "The Seven Last Words," the composition of the Franciscan, Rev. Dr. P. Hartmann von Hochbrunn, at Carnegie Hall, New York, on Wednesday evening, May 5.

Sunday entertainments at which an admission fee is charged can no longer be held in the Diocese of Fall River, Mass., under Catholic auspices. Bishop Feehan has forbidden them, because, as he says in a circular to his priests, he is "desirous that the Church shall present a united front against this attack upon the sanctity of the Sabbath."

For the purpose of uniting two discordant elements in the organization of the Ancient Order of Hibernians in Ireland, Mathew Cummings, the National President of the Order in the United States, and the Rev. P. H. O'Donnell, representing Archbishop O'Connell, its National Chaplain, are now in Ireland. If they succeed in their mission the Order in Ireland, Great Britain, Australia, Canada and the United States will be affiliated under the same bonds of fraternity.

At the earnest solicitation of Bishop Dougherty, of Jaro, Philippine Islands, the

Rev. James P. McCloskey of Philadelphia has returned to the Philippines, where he labored for several years as vice-rector of the seminary of the Immaculate Conception, Vigan. When the changes in the hierarchy and constitution of the Church in our insular possessions were made after the war, he was one of the American priests who volunteered to go there and help out the work of rehabilitation.

Members of the Alumni, resident in Pittsburgh, of St. Bonaventure's College and Seminary, Allegheny, N. Y., have formed a permanent association of which the Rev. F. F. O'Shea, of New Castle, Pa., was chosen president. In addition to the usual fraternal purpose of such bodies the members resolved to adopt as their immediate object, co-operation with the other former students of the institution in restoring the college building which was recently destroyed by fire, and active participation in the golden jubilee celebration of the college next June.

Bishop da Silva, auxiliary to the Patriarch of Lisbon, who has been visiting the various Portuguese colonies in the United States, was recently awarded the special honor of an official reception by the State Senate of California. He sat at the right of the presiding officer, Lieutenant-Governor Porter, and on the left was the Right Rev. Mgr. Thomas J. Capel, who in the absence of the chaplain, the Very Rev. Father Henry H. Wyman, C.S.P., said the opening prayer.

"Paradise Lost," an oratorio founded on Milton's epic, and written by Theodore Dubois, for many years director of the Conservatory of Music, Paris, will be heard for the first time in the United States, at the fifth annual concert of the Catholic Oratorio Society, at Carnegie Hall, New York, on April 23. Eve, the soprano part, will be sung by Mme. Selma Kronold; Satan, by Albert Farrington, baritone of St. Ignatius' Church; Adam, by George Gilbert, Jr., tenor; St. Michael by George Cane, tenor, and Moloch by Francis Motley, basso. There will be a chorus of 150 picked voices, and an orchestra from the New York Philharmonic Society under the direction of Emil Reyl. The performance is given under the patronage of Archbishop Farley and a number of leading Catholics of New York.

Catholic education for deaf-mutes is being specially encouraged in Pittsburgh, Pa. The Sisters of Charity now have seventeen pupils in their classes at their school on Troy Hill, which Bishop Canevin recently established, and could care for three times as many were the financial requisites

obtainable. On Easter Sunday six adult deaf-mutes made their first Communion as the result of the instruction they received at this school, which it is hoped, in the near future, will be the means of putting an end to the attendance of Catholic mutes at the State schools, an almost inevitable prelude to the loss of Faith.

An ex-priest in New Orleans, who signs himself C. V. Fradyssa, has been actively reforming the Catholic Church in the newspapers under the patronage of the Protestant Ministers' Association. He has also published a book which the ministers unanimously approved by resolution, and is acclaimed "one of Rome's profound scholars, who has written permission from the Pope to read all books, among them the Bible. Although as prosecutor in his Order he has arraigned thousands of wolves in sheep's clothing . . . his book keeps to a high-toned position." In the *Times-Democrat* of April 10, Archbishop Blenk exposes "Fradyssa," and incidentally the New Orleans Protestant Ministers' Association.

The man's real name is Juan Orts y Gonzalez. He was a Franciscan of the Spanish Province of Valencia (which contains less than two hundred of the "thousands of wolves"), left without dispensation from his vows, was deprived of his faculties and sailed, as Salvador Orts, to Mexico, where he was repeatedly refused faculties. He went to British Honduras whence he came to New Orleans, Feb. 4, 1908, as Guillermo Garten Mendoza.

His Grace adds: "He applied in vain for recognition here and faculties." Then assuming a new alias, "C. V. Fradyssa," this "weed from the Pope's garden," was welcomed as a choice vegetable at the table of the Protestant Ministers' Association!

Pennsylvania has a peculiar method of dealing with the institutions within its jurisdiction. The legislature makes appropriations for their benefit, and in the bills passed in the House at Harrisburg, April 1, were these for the following Catholic charities: Home of the Good Shepherd, Northside, \$8,000; House of the Good Shepherd, East End, \$8,000; St. Joseph's Protectory, \$5,000; St. Joseph's Hospital, Pittsburgh, \$70,000. This system has now been in use for years and no danger seems to have resulted to the liberties of either Pennsylvania or the country at large by this practical recognition by the State of the humanitarian work done by Catholic institutions for the general welfare.

For several years the Redemptorist Fathers have been engaged in building a very large church and mission house dedicated to Our Lady of Perpetual Help, at Fifth avenue and 59th street, Brooklyn,

N. Y. This structure, when finished, will cost about a million dollars. At present only the rectory and basement of the church are completed, and the basement was used for the first time on Easter Sunday. On the previous night a fire unfortunately broke out in the library of the new rectory into which the fathers had moved a few days before and did \$15,000 damage before it was extinguished. The sympathy which this section of Brooklyn has in the work of the fathers may be judged from the fact that \$60,000 was realized by a fair for the benefit of the new church, held a month before the Easter opening of the edifice.

The estate at Taunton, Mass., of the Rev. W. J. Dawson, the Protestant evangelist, has been purchased by Bishop Feehan and will be turned into an infant asylum, under the direction of the Rev. T. P. Sweeney, diocesan supervisor of charities. At the dedication of the Church of the Holy Family, Taunton, on March 28, the sermon was preached in both English and Portuguese by Rev. M. C. Terra, pastor of St. Peter's Church, Provincetown. At the conclusion of the Mass Bishop Feehan spoke in French. The edifice is of Romanesque architecture with a tower surmounted by a Celtic cross.

At Hamilton, Ohio, the Catholics are at work on plans for the establishment of a high school in connection with the parochial system of education.

It has been customary for the past six years to have a military field Mass at the Brooklyn Navy Yard in connection with the public Memorial Day services. This year this Mass will be celebrated on Sunday, May 23. Father McDonald, U. S. N., chaplain of the Hancock, is already at work with the committees of the veterans and of the Knights of Columbus who have the matter in charge. In the campus where the temporary altar is erected there will be accommodation for 10,000 people.

Dr. Wm. A. Dunn, of Boston, has been made a knight commander of the Order of St. Gregory the Great, in recognition of his services to the church.

Columbus College, Hawthorne, N. Y., for the training of Italian students for the priesthood, will be dedicated on Sunday, May 16. The Apostolic Delegate, Archbishop Falconio, will officiate and the Rev. Dr. Francis C. Kelly, of Chicago, head of the Church Extension Society, will preach, and bring from Rome the special blessing of the Holy Father on the institution, which is the gift of Mr. John J. McGrane, of New York, to the Salesian Fathers who have charge of it.

John Austin Woods, who, in 1860, with his uncle, James Sheehy, and Father Pendergast, of Avon, organized the first Catholic church in Youngstown, Ohio, died there on April 5, aged 81 years. He served in one of the Ohio regiments during the Civil War, and two of his maternal ancestors were in the Continental army under Washington. In the years before there was a church in Youngstown, Mass was said by the traveling missionary priests in his father's house. Two of his sisters are Sisters in the Convent of the Sisters of Charity, at St. Vincent's Orphanage, Cleveland.

Archbishop Farley has added his approval to that of Archbishop Ryan to the project of erecting a memorial statue to Father Corby, chaplain of the Irish Brigade, on the battlefield of Gettysburg.

Charles Young, a convert Chinaman, born in San Francisco, thirty years ago, spoke on the necessity of church extension work, at a St. Patrick's Day celebration in St. Paul, Minn. His remarks were so well received by an audience of 1,500 that he was forced to reappear before them and then he sang, with increased applause: "Killarney," and "Come Back to Erin," in Chinese.

Citizens of Hastings, Neb., have pledged \$8,000 to enable the Dominican Sisters to open a girls' academy in the town.

Paull's Hotel, at Berwick, Me., one of the oldest hotels in Maine, has been purchased for a convent.

A Catholic matron has been placed at the Union Station, St. Louis, to look out for homeless women and girls who may be stranded there in search for employment. The expenses of the service will be paid by the Ancient Order of Hibernians and the Daughters of Erin, and the women will be sent to the convent of the Sisters of Mercy until places can be found for them.

PLATFORM AND PULPIT.

The Rev. M. Sheedy, D.D., preaching at St. John's, Altoona, 21st of March, 1909, in the presence of many labor leaders, spoke as follows concerning Socialism: "The purpose of Socialism in a general sense is to better the conditions of the less fortunate classes of society. No one can find fault with it for this. It is the remedies proposed that are questioned . . . It is the duty of the State to protect the rights of its members not to confiscate them . . . In the United States an insidious effort is being made to inculcate the idea that Socialism is purely an economic question, and hence is not concerned with

religion! That one may be a Christian or a Catholic and at the same time a Socialist! It hardly needs argument to show that no one can remain a Catholic and adopt Socialistic doctrine. . . . Besides being an economic and political movement Socialism is also a philosophic system essentially materialistic and therefore atheistic. . . . Its founders were anti-Christian; its chief leaders are such in our own time. . . . In open debate during the Socialistic Convention in Chicago last summer, Morris Hillquit stated that 95 per cent. of the Socialists of America are against all religion. Herron and Hillquit know better what Socialism means than the honest-minded workingman who is told that 'Socialism has nothing to say about religion.' . . .

"Though the fundamental principles of Socialism cannot be accepted as true. . . . there are bonds of sympathy between all right-thinking people and the Socialists. The desire to come to the relief of the oppressed and poor, to find some means to better their condition springs from a divine impulse. . . . The Catholic Church will always be as she has been, with the masses in their legitimate efforts to improve their condition."

Bishop Dougherty of Neuvia Segovia (Manila) in his Lenten Pastoral makes an appeal for the establishment of Parochial Schools throughout the Diocese. He says: "If the necessity and obligation of teaching the truths of religion is the first duty of a pastor, that of providing Parochial Schools is hardly less important." He goes on to assure his flock that the U. S. Government, far from hindering, is only too glad to welcome the creation of such schools; and he quotes the words of the Governor-General on the occasion of his visit to the College of Vigan (18 Jan., 1907): "It is altogether untrue that the Government is opposed to private schools; on the contrary, it welcomes them. There are in the Philippines approximately, 1,200,000 children of school age; and of these the Government has means of instructing only 400,000; leaving 800,000 that it cannot reach, and would gladly see under the care of private schools."

PERSONAL

Before members of the Harvard Union recently, the Hon. Charles J. Bonaparte, former Attorney-General of the United States, delivered a lecture on "Law as a Profession in America." It was the fifth of the six lectures on professions. He said, among other things, that a lawyer is trained to deal with the unscrupulous, so, of course, he himself must be above reproach and have a good reputation. "The capitalists," said Mr. Bonaparte,

"do not want men like themselves to take charge of their cases, but men whom they can trust, and they are willing to pay well for this sort of talent, hence a reason why a lawyer should have a good reputation. But then, I don't recommend the law for anyone who has an idea of dying a multi-millionaire."

It is reported that General J. F. Smith, when he sails from Manila on May 15th, will no longer be Governor-General of the Philippines, but will return to America as a private citizen. The President and General Smith were intimately associated in governmental affairs in the Islands, but it is understood that a slight disagreement arose between them several months ago and that a serious breach has since resulted. Governor Smith, at the outbreak of the Spanish-American War, was a prominent lawyer of San Francisco. As Colonel of the National Guard of California, he served with distinction in the Philippines. At the close of the war he was appointed a commissioner and later a judge. He was appointed Governor-General as successor to Luke Wright.

Archbishop Blenk, of New Orleans, will sail from New York on April 22 to make his first *ad limina* visit to the Pope. He is accompanied by the Rev. J. B. Jeanmard, his secretary, and Canon Masardier. His Grace has dedicated or assisted at the foundation ceremonies of five churches and one college in his diocese within the last few weeks. A public reception was given him April 13 by leading citizens of all denominations.

OBITUARY

The Rev. Joseph H. Slinger, O.P., died suddenly on Easter Sunday while robing for Mass in the chapel of the Little Sisters of the Poor in East Seventieth street, New York. Father Slinger was born in 1839 at Zanesville, Ohio, of Swiss parents, and was ordained to the priesthood forty-five years ago. For more than a quarter of a century he was the pastor of the Church of St. Vincent Ferrer, New York City. At one time he was a professor in the Dominican House of Studies at Somerset, Ohio.

We regret to have to chronicle in our first issue the death of the editor of *The Casket*, of Antigonish, Nova Scotia. The Rev. D. V. Phelan died, on the 2d inst., at the residence of his father, Mr. Edward Phelan (or Phalen, as the name is often written), in North Sydney, N. S. David Vincent Phelan was born Nov. 22, 1866, and was educated at the University of Ottawa, where he was ordained priest on Aug. 15, 1892. Being appointed pastor of Canso, Nova Scotia, Aug. 27 of the same year, he zealously devoted

himself to parochial duties for seven years. From 1899 to 1901 he was professor of English literature in St. Francis Xavier College, Antigonish, and editor of *The Casket* from 1900 till his death.

Father Phelan was a man of great literary ability and possessed a vast fund of accurate information as to books and persons. For a number of years he wrote book reviews of unusual freshness under the pen-name of David Creedon. His booklet, *Talks with Parents* has attained a very large circulation among parents, priests and Protestant ministers all over Canada and the United States. As editor of *The Casket*, he made the front page of that small-sized but most influential weekly, an arsenal of Catholic weapons wielded with consummate skill and telling humor against the prevailing errors of our time. No Catholic paper in America was ever more thought-provoking than *The Casket* under Father Phelan.

The Rev. D. S. Phelan, editor of the *Western Watchman* of St. Louis, hearing of the fatal illness of his gifted and saintly nephew, wrote as follows in a recent issue:

"No one reading that paper, *The Casket*, for the past eight or ten years, would suppose for a moment that it was edited all the time from an invalid chair. But such was the fact. Father Phelan has been not only a sick man, but a dying man, for ten years, and that he is alive is a marvel to all his friends. Father Phelan was only a few years ordained when that dread disease, consumption, that has no pity for bright eyes and brighter spirits, fastened itself upon him and he has fought its ravages in every most salubrious spot in both countries. He spent some years in Colorado and New Mexico, and made several lengthy visits to this city. But he got too weak to travel, and finally settled in his native town, North Sydney, to wait and prepare for death."

The death of Francis Marion Crawford, at his home near Sorrento, Italy, on Friday, April 9, is a distinct loss to literature which will be felt by countless readers of his works in this and other lands. Twenty-seven years have elapsed since he suddenly leaped into fame by his first, and in some respects, most characteristic novel, "Mr. Isaacs." Its success was a surprise to the intimate friends who had known Crawford from his youth and who saw in him only the easy-going lad whose education had been of a variegated type, a blend, so to speak, to which America and Germany, England and Italy had all contributed a share. Certainly his early training was not such as to indicate the versatile romanticist of the future; though in reality he was then laying the broad foundation of culture which he added

to in later years by his travels to distant parts and his Ulysses-like familiarity with many men and many cities. In the majority of his earlier books there is little to suggest his Catholicity, though by degrees he seems to emerge from his chrysalis and to make no secret of his sympathy for the religion to which he owed allegiance. Those who have followed his literary career may have noticed a decided advance in this respect as well in the choice as in the treatment of his subjects. It is said that he felt deeply that Catholics should have viewed him with suspicion and have criticised with severity the delineation of his fellow Catholics to their disparagement in contrast with the generous laudation and heightened coloring bestowed on men and women not of his own Faith. We can believe that the novelist was sincere. In his latest trilogy, "The Prima Donna," "Fair Margaret" and "The Diva's Ruby," he avoids Scylla and Charybdis alike by eliminating religion altogether and giving us characters (persons) who are swayed by natural motives, and who, when they are lovable, cling to virtue as it were instinctively and without any apparent recourse to the supernatural. The press reports of his death tell how he received all the comforts of religion during his last days, and his choice of the neighboring Franciscan chapel for the ceremony of his requiem was characteristic of his ruling sentiment in life.

Some years ago Mr. Crawford in an article in the *New York Herald* criticised the Italian Government. An Italian journalist took exception to the criticism and denounced him as a foreigner. Crawford replied, giving a brief sketch of his life and an explicit declaration of his devotion to the Catholic Church. The concluding paragraph of his letter is worth quoting now:

"Were I Italian by blood," he says, "as I am by birth, I would cry: Viva il Re! (long live the King!), because I have the greatest admiration for courage and probity in the man as in the sovereign. I would also exclaim, Viva il Papa! because I am a good Catholic; but I would never say Viva il Governo! because I should be free to think just what good or bad I pleased of it. But as long as I live, stranger though I be, and American and Republican, I will say Viva Italia! the land of the arts, of civilization and culture, the fatherland of all courtesy."

It is refreshing to read the following note in that staunch Protestant review, the *London Athenaeum*: "A good deal has been written during the last few weeks concerning the tardy 'reparation' made by the Church of Rome to the memory of the saint burned by her five centuries ago. The insinuation is incorrect in fact and theology: the Church was never at any time responsible for the burning of Joan of Arc."